

29/6

Vol. III.

Richard B. Gregg.

Begun at Kotgarh, May, 1926

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" " w. rain Sept 20 or 21 to Sept 26.

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Wm Brewster Hill.

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26
a See "Affliction," Ps. 9:10.
b Honor, Mal. 1:6.
c *Thy glorified,* 2 Cor. 5:4.
27
d See "The Church," Acts 20:28.
e V. 12; comp. ch. 12; Eph. 1:23; 4:12; Col. 1:18, 24; 2:19.
f Body, Num. 25:8.
g See "Divinity of Jesus," Lu. 2:21.
h Eph. 5:30; see Rom. 12:5.
2 Or, *members each in his part.*
28
i God, Gen. 1:1. See v. 18.
k See "Ministers," Acts 15:39.
l See ch. 10:32.
m Apostles, Mt. 10:5.
n Prophets, II Ki. 17:13. Eph. 2:20; 3:5; see Acts 13:1.
p See "Instruction," Is. 54:13.
q See Acts 13:1.
r Miracles, Mk. 16:17.
3 Gr. *powers.*
s Gifts of the Spirit, John 14:16.
t Healing, Jer 30:13.
u Help, Acts 26:22.
v Government, Neh. 8:9.
4 Or, *wise counsels.*
w See v. 10.
z Tongues, Mk. 16:17.
30
y Interpretation, I Cor. 12:10.
31
z Ch. 14:1, 39.
1
a Paul, Acts 8:1.
b Man, Gen. 2:7.
c Angels, I Pet. 2:2.

schism in the body; but *that* the members should have the same care one for another. 26 And whether one member ^asuffereth, all the members suffer with it; or one member is ^bhonored, all the members ^crejoice with it. 27 Now ye are ^dthe body of ^eChrist, and ^hseverally members thereof. 28 And ^fGod hath ⁱset ^ksome in ^lthe church, first ^mapostles, secondly ⁿprophets, thirdly ^pteachers, then ^rmiracles, then ^sgifts of ^thealings, ^uhelps, ^vgovernments, ^wdivers ^ykinds of ^ztongues. 29 Are all apostles? are all prophets? are all teachers? are all *workers of* miracles? 30 have all gifts of healings? do all speak with tongues? do all ⁱinterpret? 31 But ^zdesire earnestly the greater gifts. And moreover a most excellent way show I unto you.

13 If ^aI speak with the tongues of ^bmen, and of ^cangels, but have not ^klove, I am

Var. Rend.—V. 27. severally—a of a part (i.e. belonging to the earthly portion of the ideal church). Ev. V. 28. helps—i.e. the functions of the diaphane, Me. governments—Or, wise counsels, R. marg.; i.e. the functions of the presbyterate, Me. V. 31. moreover . . . show—a still more excellent way I show, R. desire earnestly—So Wo.; seek zealously, Sta. Al. Be. DeW. Ev. Me. Ol. R.; be zealous after, FIN. a most excellent way—a more excellent way (rather, an eminently excellent way, Al.) Vulp. Chrys. Be. Me. Da.; a way in addition, Ev.; a super-excellent way, FIN. a way above all others, MAS. Chap. 13.—V. 3. bestow—More lit. dole out in food, Ev. VIN. FIN. EDW. MAS. Vs. 4–7. "Love suffers long, shows kindness.

Love envies not, makes no self-display; Is not puffed up, behaves not unseemly; Seeks not her advantage, is not embittered; Imputes not evil, rejoices not at wrong, but shares in the joy of the truth. All things she tolerates, all things she believes; All things she hopes for, all things she endures.—FIN.

LOVE.—Song of Sol. 8:6, 7; Lu. 7:42, 47; I Cor. 8:1; 13:1–13; 16:14; Eph. 5:2; Phil. 1:9; Col. 3:12–14; I Thess. 5:8; I Tim. 1:5.

Source is in God.—I John 4:16.

Love of God.—For Men—Ex. 20:6; Deut. 5:16; 7:9; 10:18; II Sam. 12:24; Job 7:17; Ps. 91:14; 103:13, 14; Pr. 8:17; Mt. 5:43–45; 10:29–31; 18:1–14; Lu. 6:35; 12:48; 14:21; 23:16; 27:12, 23, 26; II Cor. 9:7; 13:19; II Thess. 2:16; I Tim. 2:3, 4; II Pet. 3:9, 15; I John 3:1; Jude 21. He manifests His Love for Man—Ps. 31:19, 21; 90:1; Pr. 3:12; Is. 38:17; 56:6, 7; Jer. 32:18; Mal. 3:16–18; Mt. 5:45; I Cor. 2:9; Heb. 11:16; 12:6.

become sounding ^abrass, or ^ca clanging ⁱcymbal. 2 And if I have *the gift of* ^gprophecy, and know all ^hmysteries and ⁱall knowledge; and if I have ^kall faith, so as to ^mremove ⁿmountains, but have not love, I am nothing. 3 And if I ^obestow all my ^qgoods to feed the ^spoor, and if I ^ugive my body to be ^vburned, but have not love, it profiteth me nothing. 4 Love ^was ^xsuffereth long, and is ^zkind; have ^benvieth not; love ^cvaunteth not itself, is not ^epuffed up, ^fdoth not behave itself unseemly, ^gseeketh not its own, is not ⁱprovoked, ^ktaketh not account of ^levil; 6 ^mrejoiceth not in ⁿunrighteousness, but ^orejoiceth with the ^ptruth; 7 ^qas ^rbeareth all things, ^sbelieveth all things, ^thopeth all things, endureth all things. 8 Love never faileth: but whether *there be* prophecies, they shall be done away; whether *there be* tongues, they shall cease; whether *there be* knowledge, it shall be done away. 9 For we

V. 4. vaunteth—Rather, displays, Al. Be. Me. Wo. V. 5. taketh . . . evil—i.e. which is done to us, Me. V. 7. beareth—So practically (rather, is proof against, Ev.) Al. DeW. Field. Me. Sta. Wo. Covereth, a marg. (i.e. Covers over men's faults, Be. Al. and R.; perhaps) GOU. SCHM. V. 8. prophecies—i.e. speaking in the spirit, Var.; speaking in tongues, SCHM.

Var. Read.—Chap. 13.—V. 3. to be burned—So C D, La. Ti. Tr. Al. Scr.; that I may glory, & A B, 17, THEB. W.H. (difference of one letter in Greek).

d See "Teaching of Jesus" on "Pride," Lu. 2:21. e Puffed up, I Tim. 3:5. f Ch. 4:6. g Self-denial, Mt. 16:24. h See ch. 10:24; comp. Phil. 2:21. i Selfishness, Phil. 2:4. j See "Anger," Pr. 15:1. k II Cor. 5:19. l Evil, Ps. 97:10. m Comp. II Thess. 2:12. n See "Sin," Gen. 3:6. o Comp. II John 4; III John 3: f. p Truth, John 14:6. q Ch. 9:12. r See "Forgiveness," Pr. 25:21. 6 Or, *covereth*, Comp. I Pet. 4:8. s See "Teaching of Jesus" on "Character," Lu. 2:21. t Hope, Pr. 23:18.

By sending His Son—John 3:16; 14:21, 23; 15:13; 17:26; Rom. 5:6–8; 8:31, 32, 35, 39; II Cor. 5:14–19; Gal. 2:20; Eph. 1:3–14; 2:4–7; 3:1–6; Col. 1:19, 20; Titus 3:4–6; I John 4:7–19. For Israel—Ex. 6:7, 8; Deut. 4:37; 7:7, 8, 12, 13; 13:17; 23:5; Is. 43:3, 4; 63:9; Zeph. 3:17; Mal. 1:1–5; Rom. 11:28, 29. His Love manifested—Ex. 6:7, 8; 19:4; Lev. 25:42; 26:12; Deut. 25:9; 32:9–14; Is. 51:4; 49:14–23; 54:5–17; Jer. 31:1–14; Hos. 11:4.

For Christ—Mt. 3:17; 12:18; 17:5; Mk. 9:7; Lu. 9:35; John 3:35; 5:20; 15:9; 17:23, 24, 26.

Love for God.—Deut. 7:9; 10:12; 11:1, 22; 19:9; 30:6, 16, 20; Josh. 23:11; Ju. 5:31; Ps. 10:11; 18:1; 31:23; 37:4; 63:5, 6;

d Brass, Job. 22:8.
e Comp. Ps. 150:5 Sept.
f See "Muscle," I Chr. 6:31.
2
g See v. 8; ch. 11:4; 14:1, 39. Acts 13:7; comp. Mt. 7:22.
h Mystery, I Cor. 15:51.
i See Rom. 15:14.
j Knowledge, Pr. 1:7.
k Ch. 12:9.
l Faith, Heb. 11:1.
m Mt. 17:20; 21:21.
n Mountains, Ex. 3:12.
3
o See "Liberalism," Rom. 12:8.
p See "Almsgiving," Job 29:13.
q Goods, Num. 31:9.
r Wealth, Josh. 22:8.
s The Poor, Deut. 24:14.
t Sacrifice, Gen. 31:54.
u Dan. 3:28.
5 Many ancient authorities read that I may glory.
v See "Fire," Lev. 10:2.

4
w See "Christian Graces," H Pet. 1:5.
x Longsuffering, I Tim. 1:16.
y Pr. 10:12; 17:9; I Thess. 5:14; I Pet. 4:8.
z Kindness, Zech. 7:9.
a See "Jealousy," Ex. 34:13.
b Comp. Acts 7:9.
c See "Pride," Ps. 10:2.

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- (1) The translators used the word "honored" as best conveying the meaning of the original Greek word but give also in the margin the word "glorified."
- (2) The Greek word for "Miracles" is also translated "Powers."
- (3) Wherever the word "Love" occurs in the Bible, in the margin it will refer to I Cor. 13:1 and under the * are topically arranged all the references in the Bible on "Love."
- (4) Many ancient manuscripts differ from the text from which the American Standard Revised Version was taken and in the margin these differences are given. The student thus has access to the readings of the oldest manuscripts.

^a Knowledge, Pr. 1:7.
^b V. 12, see ch. 5:2.
^c Prophecy, Dan. 2:29.
^d Perfection, Heb. 6:1.
^e See "Paul," Acts 8:1.
^f See "Children," Gen. 3:16.
^g See "Mind," Job 38:36.
^h Man, Gen. 2:7.
ⁱ Comp. II Cor. 5:7; Phil. 3:12; Jas. 1:23.
^j Mirror, Ex. 38:8.
^k See "Darkness," Job 38:9.
^l See "Spiritual Blindness," I Sam. 4:15.
^m Face, Is. 6:2.
ⁿ Gen. 32:30.
^o Num. 12:8; I John 3:2.
^p See ch. 8:3.
^q Faith, Heb. 11:1. [23:18.
^r Hope, Ps. 7:1.
^s Gr. *gater*. Comp. Mt. 18:4, 4; 23:11.
^t See "Teaching of Jesus" on "Character," Lu. 2:21.

^{ab} know in part, and we ^c prophesy in part; 10 but when that which is ^d perfect is come, that which is in part shall be done away. 11 When ^e I was a ^f child, I spake as a child, I felt as a child, I ^g thought as a child: now that I am become a ^h man, I have put away childish things. 12 For now we ⁱ see in a ^j mirror, ^k ^l darkly; but then ^m face to face: now I know in part; but then shall I know fully even as also I ⁿ was fully known. 13 But now abideth ^p faith, ^q hope, love, these three; and the ^r greatest of these is love.

14 ^s ^t ^u ^v ^w ^x ^y ^z ^{aa} ^{ab} ^{ac} ^{ad} ^{ae} ^{af} ^{ag} ^{ah} ^{ai} ^{aj} ^{ak} ^{al} ^{am} ^{an} ^{ao} ^{ap} ^{aq} ^{ar} ^{as} ^{at} ^{au} ^{av} ^{aw} ^{ax} ^{ay} ^{az} ^{ba} ^{bb} ^{bc} ^{bd} ^{be} ^{bf} ^{bg} ^{bh} ^{bi} ^{bj} ^{bk} ^{bl} ^{bm} ^{bn} ^{bo} ^{bp} ^{bq} ^{br} ^{bs} ^{bt} ^{bu} ^{bv} ^{bw} ^{bx} ^{by} ^{bz} ^{ca} ^{cb} ^{cc} ^{cd} ^{ce} ^{cf} ^{cg} ^{ch} ^{ci} ^{cj} ^{ck} ^{cl} ^{cm} ^{cn} ^{co} ^{cp} ^{cq} ^{cr} ^{cs} ^{ct} ^{cu} ^{cv} ^{cw} ^{cx} ^{cy} ^{cz} ^{da} ^{db} ^{dc} ^{dd} ^{de} ^{df} ^{dg} ^{dh} ^{di} ^{dj} ^{dk} ^{dl} ^{dm} ^{dn} ^{do} ^{dp} ^{dq} ^{dr} ^{ds} ^{dt} ^{du} ^{dv} ^{dw} ^{dx} ^{dy} ^{dz} ^{ea} ^{eb} ^{ec} ^{ed} ^{ee} ^{ef} ^{eg} ^{eh} ^{ei} ^{ej} ^{ek} ^{el} ^{em} ^{en} ^{eo} ^{ep} ^{eq} ^{er} ^{es} ^{et} ^{eu} ^{ev} ^{ew} ^{ex} ^{ey} ^{ez} ^{fa} ^{fb} ^{fc} ^{fd} ^{fe} ^{ff} ^{fg} ^{fh} ^{fi} ^{fj} ^{fk} ^{fl} ^{fm} ^{fn} ^{fo} ^{fp} ^{fq} ^{fr} ^{fs} ^{ft} ^{fu} ^{fv} ^{fw} ^{fx} ^{fy} ^{fz} ^{ga} ^{gb} ^{gc} ^{gd} ^{ge} ^{gf} 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THE THEOLOGICAL SEMINARY OF THE REFORMED CHURCH
IN THE UNITED STATES

LANCASTER, PA.

To whom it may concern:

The "CROSS-REFERENCE BIBLE, Variorum Edition" is one of the most important modern editions of the Bible. Among its outstanding features are:- (1) Its text is the American Revised Version; (2) A double reference, first from the text to the margin and topics in the footnotes, and second from the footnote topics to the margin and text; (3) Variorum readings from other manuscripts not adopted by the American Revisers, and variorum readings or translations from the original language by various scholars; (4) A remarkable Topical Analysis of the contents of the Bible, made available for practical use in the cross-reference system; (5) An outline study of all books of the Bible, and also an outline study of more than three hundred of the leading persons mentioned in the Bible.

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Respectfully yours,

Edward S. Brower

Professor of Practical Theology

(P. S. PASS THIS ALONG TO A FRIEND)

May 19.

Talking with Stokes & B. Russell & Upmarches, he emphasized how the Western thinkers all seem to forget that ^{known} experience, (and perhaps variety of causes) is the only thing we ^{each} are sure of. It is the elemental basis of everything. But Western thinkers turn their backs on that and go outside to secondary matters, of probability only, and predicate Nature, outside us, and say that that is the fundamental reality. From that they try to derive other things, to reason about the Self, etc. This is insecure and second-hand thinking.

But if instead we start with experience, & consciousness, we work on a larger, more plane and find that Nature & other things have their reality but it is a relative reality. There are things, such as mother love, which coincide "Nature" not at all & are the deepest realities.

~~the~~ If you begin with an outside

in place & in time,
thing such as Nature, then we are all
men, or human beings. But from the
other aspect we ^{"put of"} are the self experiencing
it present in terms of human experience
but also experiencing in other forms
& modes & at other times & places, & also
outside & above time & space. Stokes
says he no longer thinks of himself
as a man only, but in these other
terms.

"Not for the sake of the wife - the
wife does, but for the sake of the Self".
This does not mean that the dearness
is any less or any less real. But it
is a relative reality. It is valid &
to be experienced to the fullest richness
possible in human ~~experience~~ nature,
this idea mustn't take away the value
of human experience or empty it of
content as so many Vedantists
[cf. relative reality of a plane compared with 3 dimensions]

4
if I am sick or die; and even if not,
that their suffering or death would be
for X's sake (because of my following 'ideal')
and \therefore not a harm. The suffering would
be voluntary; theirs involuntary. But
if my faith is strong enough, their spirit
will catch the contagion. It is a q. of
my sincerity & devotion to Set. Be more
compassionate for their souls than for
their bodies, tho' not neglecting the
latter. Fear should not be lest I do
not provide food, clothing & shelter, but lest I
do not provide love, spiritual riches, example
of doing good to all. Must have faith that
material things will come.

Re Alms, as it is primarily a
spiritual thing, we can't lay down any
but provisional rules of external conduct.
But they will hold for the most part.
Even Christ considered certain external

things as valuable general guides to conduct,
 or as making certain spiritual conditions
 difficult or easy of attainment, or as
 indicative of the inner spiritual condi-
 tion. E.g. "How hardly shall they who
 have isles enter into the K. of G." ^{Sadguru}
 "He that doeth the will of my Father" etc.
^{Good} "If I do attend & ye gave me drink, hungry & ye
 fed me, sick & ye visited me," etc. The effect of divorce on
 inner spirit.

Sundaram told me M.K.G. said to him when
 he (S) plucked a flower - "Why do you do that? Just
 because you are 10,000 times stronger than the
 flower, does that give you right to hunt it
 or kill it? He ^{always} takes off garlands, because
 it pains him to think of the Hindu, the
 he doesn't tell of it. M.K.G. ^{just found as you say} ~~you~~ was a
 Jain (). Gandhi does not move a
 chair or table across the floor for fear of
 crushing ants, etc. Pick it up & set it down
 carefully.

Calvin placed things seen to be
 recognized by x & y as
 effect or less so

Agnores of Kingdom of God & ^{becoming as} little
children in order to enter, here are some
qualities of a little child, besides hum-
ility, which may have a bearing:

1. Resent from birth [Except ye be born again]
2. Simple, candid, relatively few and simple desires, trustful, spontaneous, loving, without ^{indulgence} ~~intellectual~~ prejudice, without pride, (i.e. humble in true sense, i.e. unassuming humility)
3. Close contact with subconscious and with Nature, intuitive.
4. Eager, curious, imaginative, enthusiastic, (of all things), questioning, seeking truth & knowledge (or rather understanding) irrational, emotional, frank, honest,
5. No class or caste distinctions or barriers, accepting people ^{as nature} as they are.
6. Playful, joyous (of Hindu - "play with God")
7. Devoid of intellectual opposition, presuppositions or prejudices to new & strange conceptions or ex-

no pride,
sincere (no hypoc-
rasy). of Phrases
for contrast as those
as denominated most
lowly

planations (cf. Schfield 4th Dimension)

6. Made happy by simple things. Enjoying

6a. ^{Nature} Not critical or judging.

7. Desirous of sharing its joys and sorrows

7a. Not ambitious or trying to use itself for its own ends.

9. Not self-conscious. (cf. idea that unconscious values & acts are the most powerful. cf.

Sao-Tzu II, 1. cf. Hinton p. 6. cf. Thoreau.

10. No attempt to be ^{self-}righteous, no formalism or action by rules, no legalism. (Wish himself what it is - spontaneous -

> 10a. ^{in the spirit.} See p 156 ^{infra.} Cf. Thoreau's lesson of people trying to make each other good.

11. a beginner

12. No special emphasis on property rights

13. No reliance on physical strength.

Apropos of being born again. (Entry into K of H.) - its implications or characteristics:-

ities:-

1. Beginning a new life

2. Growth

3. Development of new faculties of apprehension.

4. Development of new functions

5. Activity

6. Beginning with small things

6a. Sense of unity of all things (spiritual).

7. Complete trust and dependence on higher being (parent)
8. Sense of need for latter
9. Steady growth of love
- 10a. Sense of constant presence of God in all people & things.
10. Flowering into use of organs & faculties undiminished & unweary
11. Steadily increasing awareness of a new world & new relationships, powers (internal), forces (external) & learning to use them.
12. P. learns in activity & growth these activities.
- 12a. Not looking on other people to use them for one's own purposes
13. Nourishment entirely from parent.
14. Being introduced into new world by a higher power

Work out conditions of self-realization
 or k. of y. w/c to Tao T'ai, Upanishads,
 Uddin & similar mystics, Sufis, Quakers,
 Christ, Buddha.

2. 9. Singleness; ^(mind) poverty; non-attach-
 ment; release from lower desires; strong &
 impatient search & asking for God or truth;
 preparation; not in oneself; humility;
 action - nonaction; devotion; love; like a child;
 born again; non-assertion; attitude; non-

intellectualism; sense of need; look inward in
 heart; concentration & effacement; ^(an aid) open air;
 atmosphere ^(an aid) of love; giving up willingness
 to give up worldly pleasures & things desired;
 treasures in heaven; no anxiety for material
 wants; seeing the spiritual world as the
 truest & deepest reality (2 to 4th dimension);
 doing the will of God; love neighbor as
 self (spiritual unity & equality); seeing
 God in all things; love one another;
 devotion to God; abandoning of rules, formulas,
 special observances, special places of worship,
 pilgrimages; abandoning science or usual
 earthly safeguards & methods based on material
 science, etc; repentance (change of mind & heart &
 attitude); forgiveness of others; fearlessness;
 persistence; thinking no evil (7c Xian Science);
 truth seeking & following ^(an aid); Altruism ^(an aid);
 acceptance of Nature; desiring this above all earthly
 aims & securities (as proved & tested by acceptance of persecu-
 tion); trust & faith; immorance ^{transcendence} & ^{also} grace or assistance
 of God; don't fear death; belief in eternally spirit &
 its eternity; belief in God; quietness of mind; "union is
 a quality, not an act" (Muelster);

be perpetually dying to the lower, smaller self & live more &
 more to larger self - to god, soul growth, inner guidance,
 real freedom originating in the inner self or Self & identifying
 itself with the Universal Self - not bound by external
 rules or surroundings; ~~and~~ using this freedom to cultivate
 spontaneity & initiative in all phases of inner life as a sacred
 duty ("the word is small when it is little")

Since real freedom is inner & spiritual
 we can only find it by spiritual means.
 This means non violence. And since
 real freedom cannot be inconsistent with
 truth & is attainable only through
 truth, & truth is an inner thing, so
 truth cannot be obtained by violence
 - the truth shall make you
 free

May 23

Stokes says one of the greatest things about
 X was that he did not disdain or flee
 this world but took it as a part of God &
 turned it to spiritual purposes & uses. In
 that respect he is ahead of most of
 Hindu thought which conceives of
 this world as unclean & to be abandoned.
 But not so Krishna. His Science seems to
 me also to make the same mistake in
 calling this world "unclean".

May 24

The Pathan dinner case, the making of the
 girl into a prostitute does not necessarily ruin
 her soul, as is shown by instance of Mary Magdal-
 ene. Christ says tells of the dangers of anger &
 calling people "fool" on one hand & also says there is worse
 for whoever causes one of the little ones to stumble,
 or who causes stumbling among any. It seems to
 me that the killing by the enlightened man might
 be a worse sin than the evil caused by the
 ignorant Pathan.

May 26

Sister Muelster says "Union is not an act. It is a quality inherent in the values that have been attained." Is this not free of all spiritual centres, that they are qualities, not acts? Cf. Swedenborg on expansion. Cf. Relativity ^{hyper} & ~~the~~ dimensions. Perhaps qualities, in higher dimensions are necessarily seen as acts & events in the disconnected world of space & time. But that one of the chief causes of the difficulties of our understanding in this world, - that it is split up & disconnected? We have to see things as separate events in time when really they are ^(unities) wholes in eternity. Cf. Hinton & Schfield on 4th dimension.

Acts, if of a certain kind & done in the right spirit & method, do tend to create qualities or attitudes of heart, or conditions or relationships. This is the only excuse or reason for religious ceremonial or for conduct. But conduct is also an expression of certain inner states or qualities. or indication

Presumably this is the meaning of "by their fruits ye shall know them". Action is ~~the~~ a test of quality or inner condition. Perhaps acts and events are the expression of those ^{spiritual} qualities in this world of time & space.

Note the educational implications. Have children do certain things in right way & motive in order to ~~create~~ ^{develop} the right ^{inner} qualities or in order to give those qualities ~~form~~ ^{shape} & bring them ~~down~~ ^{up}.

It is only as conduct is intentionally done or guided as to produce the spiritual result, or to strengthen the spiritual qualities, that ^{action} it is an aid (to the ~~inner~~ ^{inner} yoga) to self salvation. Blindly done, "the fruit profiteth nothing".

Consider the relation of this idea to Ahimsa & Pahlava case.

May 27. Take opposition by Stokes or anyone
else ~~to~~ as a means of strengthening
purpose. Like the resistance offered by
Indian Clubs to my muscles. Keep
at it till I overcome. ~~Be~~ cheerful
always, just as you enjoy exercise
in a gym. Pleasure in self develop-
ment. D. this or that is a little
thing & then this will try them
for bigger things later. Take ridicule,
jokes, or contempt in the same way.
Or even more serious opposition, legal
or otherwise. Don't let it hurt or
discourage you any more than the
weight of a dumb bell does. But
only use it as a nut to lift, but use it
also to do ^{useful} work, like a hammer.
Combine self development with accom-
plishment of work or of play.

"The gentleman", says Newman, "makes light of favours which he does them and seems to be receiving when he is conferring. --- From a long sighted prudence, he observes the maxim of the ancient sage, that we should ever conduct ourselves toward our enemy as if he were one day to be our friend. --- He has too much good sense to be affronted at insults, he's too well employed to remember injuries, and too indolent to bear malice."

Re alumsa toward plants (and animals) remember that "except a seed of corn fall into the ground and die" it will not live (i.e. perpetuate itself or the species). Therefore the real point is whether or not new life is produced from the old, or ~~not~~ rather what kind of new life, since if the seed does not germinate it rots and supports bacteria, worms, rotators, ^{fungi} etc.

So when we eat corn we are simply transforming the life. Of course there may be the question, what right have you to make that corn turn into flesh instead of into corn plant. The answer seems to be because all creation is on that basis. From a deeper aspect the question is not ~~whether~~ of our right to change corn to flesh or vegetable to animal but to direct life from one sort of vehicle or form or matter into another. But if the diversion brings about an increase in the area of consciousness and of possible breadth, richness or depth of experience ^{and integration of life & environment}, it can hardly be considered a sin to do that, because consciousness is a divine attribute. Hence such an act results in increasing the spiritual content of matter, or at least giving it more of the conscious aspect of divinity. There remains the question whether the

method or manner of making the transformation is such as to cause unfortunate spiritual results in the doer.

Presumably a ruthless cutting of more ~~work~~ than was necessary or cruelty in the way of doing it or in slaughtering an animal would have the ~~doer~~ of the action spiritually.

Spiritual significance of economy or waste, of efficiency.

Any such act should be done in conscious relation

June 5.

Summary & quotation of part of article on Space & Time in Encyclopedia Britannica.

Kant held that Space is the form of our outer sense, Time is the form of our inner sense; and that neither are derived from experience but are supplied a priori from the

constitution of our minds. The article
modifies that idea, thus:

"Since by using our concepts of Space
and Time we can successfully deal
with the outer world, there evidently
is some arrangement of the outer world
which corresponds to our inner concepts of
Space & Time. "Our conception of
Time is based on our experience of
Change, combined with memory and
anticipation. Now Change is an ex-
perience which we feel directly in
our personal consciousness. Conscious-
ness is not spatial, but it is mutable.
This direct experience is a guarantee of
the reality of Change and justifies
us in attributing it in some degree
to ultimate objective reality."

[R.B.G. Is there change a growth
or increase of understanding or appre-
hension? I.E. Is it an alteration of
intellectual condition or content?] (

June 5

Stoher says that the West
has sensed the validity & value &
richness of individual Personality
but has lost its sense of Unity;
while the East in its attainment
of the realization of the Unity of
all things has thrown overboard
its sense of the worth of
Personality. Each must
regain the lost thing from
the other & not only make a
new synthesis but go forward to
greater & deeper & richer apprehension
of Truth.

June 6.

Christ's command "Judge not that
ye be not judged" would be an aid
to realizing the ^{spiritual} unity of all men. This
may explain why he himself issued

judgements, because having realized
that unity he could thereafter
judge in the name of the Father.
He says this is the key to his songs, too.

Stokes says his idea of attain-
ing sense of unity is not by
renunciation and meditation but
~~by~~ or by abandoning individual-
ity, but through sympathetic
love - retaining the individual
personality. He believes that to
be a richer, finer way.

June 6 "Keep thy heart with all diligence
for out of it are the issues of life."
May not this together with such
things as the charity chapter, the
Kingdom of God series,
Sermon on the Mount, St John on love,
etc form the core of educational

of Tao Tzu on the
Center of the Universe.

program whether at home or in school?
Requires few or no books.

At home parents must teach heart
attitude chiefly by example.

after all, literary, science, book
learning are not the most important
But first things first. An attitude
of love, belief in spiritual realities,
sense of unity of all the world, a
sense of value of personality, imagina-
tion, love of truth, courage; - these
it are the essence to give to a
child or young person.

In the light of Stokes conception of
livingness as simply a particular
organization of matter reflecting or
acting as vehicle for experience by
Spirit, consider J. C. Rose on plant
life, also the ~~and~~ analogy of
spirit as a super dimensionality.
Relate to problem of Abinism.

June 13,

Re ahimsa, Andrews told of how in S. Africa he argued with Mbatangi about killing of animals for food and suggested that the animal might be willing to be sacrificed in order that man, being more important, might live (assuming a situation like that of the Tibetan or Eskimo to whom vegetable food is an impossibility). Mbatangi turned on him with

fine scorn & said "You as a Christian think it great of Christ, a superior being, to have come to give his life for the most low & inferior of men, and yet now you argue that the inferior animal should give its life up for the superior."

Stokes immediately pointed out the falseness of the analogy, in that Christ did not come for any

But to say that the
method of violence is the wrong

physiological salvation of the body of
my man, but for spiritual sal-
vation & that in the case of killing
the animal for food there was no
question of spiritual sacrifice asked
of the animal at all? (Touche!!)

Further, a criticism; - thoughts
suggested by Andrews article on
Buddha's 2550 Anniversary.

Think out why is compassion for
suffering necessary to spread truth?
I.e. Christ's & Buddha's truths have
influenced vastly more men than
those of Socrates or authors of the
Upanishads. Also the former have
influenced a wider variety of men,
especially the humble, lowly, outside
& forlorn, whereas the others reach only
the intellectuals. Former influence
the heart, the latter the head.

Andrew says Ahimsa is the truth of non-Retaliation

1. It because in this world of time + space, separation, fear, gain, sorrow & suffering all seem to about all as being tremendous realities and that therefore ~~the~~ pity, compassion & regard & help for suffering are necessary to appeal to the common man? I met that the path must which mankind must come to salvation, and therefore the ^{truly great} religious leaders must lead along that path. I met that the ^{& reason} need for Ahimsa?

Consider the doctrine of pure thoughts (Zoroaster) in relation to anger & fear & Ahimsa. The thought of the heart creates the deed.

Andrew says that books on Buddhism are on by Mrs. Rhys-Davids (in some vis. of books) 12

but last is a recent one "The Buddhist
 Doctrine - The Religion of Reason",
 by a Dr. Guimara of Seignin (pub-
 lished in English). In library at
~~Santharabati~~ Santharabati

Stokes says chapters in S. Das Gupta's
 "History of Hindu Religion" on
 Buddhism are very good. (Cambridge
 Press).

Gandhi himself told me last
 winter that when, in his Bengal tour,
 he found in certain places that
 no dal could be had because of
 poverty of people & that the only
 available protein was fish, he had
 to advise them to eat fish. "What
 else could I do?" he said. Shows his
 delightful human inconsistency between
 theory & practice. His humanity & love
 conquers his theories every time.

June 15

In Lindens article on Buddha he says in part, referring to other enlightened ones like, Lao-Tse, Moses, Zoroaster, Akhenaton, etc, --- "But the inspiration of all these great personalities, when we come to examine the question historically, was somewhat local in character. They did not penetrate, permanently, widely and dynamically, the vast masses of mankind, even beyond their own borders. The truths they foreshadowed did not reach down to all the common people, - the slave, the outcast, the savage, the stranger, the untouchable. --- They did not actually create a new and vital transformation in the mass of mankind, lifting the common people almost bodily out of the dust and setting the human

31
race once and for all on a higher
spiritual level. But Gantman
appears to me to have achieved just this
very thing. ---

~~Overcome~~ [Previously retribution was the
law.] "But Gantman was the first to
declare, in an entirely uncompromising
and universal manner, with power to
move millions of the masses of mankind,
the truth that retributive justice is
not the highest law of man's spirit,
but that divine forgiveness carries
with it a surer and a greater justice -
the justice of love. "Overcome", he
said, "anger by kindness, overcome
intimidation by truth, overcome evil by
good" ---

"Compassion in sorrow & suffering is a
spiritual power that makes the whole
world kin. Mankind is essentially one,
because it has a common human

of suffering and sorrow and death. Gautama, the Buddha, was the first spiritual genius to establish through this truth a universal basis of religion, not in the intellect but in the heart. The Upanishads had already revealed to mankind an intellectual and spiritual unity of the deepest character. "Tat tvam asi" had been declared, with profound spiritual insight, to be the final truth of man's soul in relation to the Divine. But its practical basis in common life, its practical application in every day affairs, had not been revealed clearly and simply and in a manner understood by the common people.

He points out that, in the Beatitudes the blessings are almost all bestowed on people who are in suffering, - not on the powerful, strong or proud. Is the reason

for this that through suffering people
realise the ^{spiritual} unity of mankind, and
to attain this is the truly blessed
achievement possible in life?

Lord's Prayer in Urdu.

Oh hamārē Bāp, Tū jo āsmān
mein hai, Terā Nām pakē mānā
jāe. Terī bādshāhi ae. Terī
marzi jāisē āsmān par pūrī
rotī hai, zamin par bhi ho.
Hamārī rog ki rotī aij hamen
de. Aur hamārē qusūron ko
mī' af kar, Ki ham bhi apne
qusūrwaron ko mī' af karke lain.
Aur hamen āzmaish mein na
pāne de, Balki humāi se
bachā. Kyūnkī bādshāhi, Aur
qudrat aur jalāl, Abad tak
Terā hi hai. Āmīn.

June 17.

Talk with Andrews re X on Anger.

Passages before crucifixion where X tell disciples to buy swords may be either wholly ironical or may be in effect saying, "Well now we've got to the critical point. Those who want to follow the way of the world, go ahead & defend yourselves with swords in worldly way; the rest come along with me."

The key to the passage lies in the word at the end where he says "Enough". This cannot possibly mean 2 swords are sufficient to defend us as a whole company of soldiers. Nor does he call them to arms when the soldier actually come. Therein is an inconsistency if the idea of actual defense by swords is coincident. Of in relation to his other saying in

the other gospel at that time, "They
 that take the word must end by
 the word." "Enough" must be
 like the Urdu or Hindi "Bura", —
 "Stop, — enough of this sort of talk;
 don't you see what I mean?" This
 would be the natural answer to
 Peter's stupid impetuosity in bring-
 ing forward two ~~words~~ words, thus
 taking X literally. Remember, X
 is as sensitive as a poet in his
 reaction to 'intrusions'.

Re X's varying as anger & his
 own apparent anger as smiles &
 Phrases. The "woe unto you" is
 not anger but is to be taken as
 the sort of "woes" pronounced by the
 long line of Hebrew prophets
 Isaiah, Ezekiel, Jeremiah.
 X is speaking as a prophet here.

Not in anger because he ends with
a burst of compassion & tears, "O
Jerusalem, Jerusalem"; etc. He had
been so patient with them all
3 yrs, trying harder & paying
more attention to trying to convert
them than any other group ^{of numbers of references to them in gospels. in Luke in 11 of Romans 9:13}
It was only at the end that
he shamed them with the
strongest words, like a (spiritual)
physician, driven to reverse treatment
to try to save the patient. He
loved them because he tried so
hard to make them see. But
their spiritual pride & blindness
prevented. Yet he knew all
~~along~~ that they would kill
him. It was a case of loving
your enemies. How indeed wonderful
is evil.

And these strong words & the
 crucifixion evidently did have a
 great result, for we read in the
 Acts that great numbers of
 the Scribes & Pharisees were converted
 & believed after his death, <sup>no reference
 to Acts is
 made here</sup>
 (Acts 6: 7; perhaps Acts 2: 35-40.)

His warning us anger is a
 part of an ascending series. Anger
 is a dangerous sin; contempt
 worse; and deliberate malicious
 slander the worst of all;
 "Thou fool" is the root of fool
 referred to in the Sermon
 — the golden one ("The fool
 hath said in his heart, 'There
 is no God'").

This last was the dangerous
 sin the Pharisees finally committed
 when they said Christ was a devil
 in spite of all the gentle kind

acts + helps he had readily shown.

Passage which interpolates
"without cause" in the verse about
anger is now known definitely
to be an interpolation by a
scribe & not used by P. Also
the word "openly" in the sermon
on the Mt. "and thy Father
shall reward thee openly". Another
interpolation.

On further thought about the
word passage (Luke 22: 35-38) 't
seems fairly clear ~~that~~ from the ^{reference} ~~reference~~
to the wallet & purse, ^{to} that ~~that~~
he meant that those who did not
have faith when he sent them forth
on ministry & told them not to take
money or clothes, those who showed
their disbelief by keeping money,
wallet & purse had better now

John had been angry. The
disciples were disappointed about
the passage, & Peter was
so he told them to make their
& all the other things. Since
Fox was P. M. word.

get words & defend themselves &
clear away & be separate. But
when Peter took him literally &
didn't see the real meaning he
said "Enough of this talk, you
don't understand me" - "Jesu".

In this connection look up Greek
of Raca & Thon ^{also "it is enough"} ^{Also words}
"vipers" & "hypocrites" applied to Pharisees.
Have they an Old Testament
background like the "love unto you"?
These words are not necessarily of anger.
Certainly not personal anger. More
what we call indignation, or a
look to waken them.

The "love unto him by whom
you dwell" of John C. D.
& Inquirists involving Hindu - Muslim
fanatics & all good uses of agents provocateurs.

The Philosophy of Lao-Tse
Translated by Wu-wen-tse has appeared
in notes to New Testament, University
Confucius.

Also Translations of Lao Tzu & Mencius
by Syall - Longmans Green. (Anderson)

Books on Relativity & Einstein

Dingle - Relativity for All

Einstein - Relativity

Nordmann - Einstein & the Universe

Schlick - Space and Time in Contemporary
Physics

Slosson - Easy Lessons in Einstein

Thirring - The Ideas of Einstein's Theory

Tyranny of Time { by C. Nordmann
H. F. F. Fisher Unwin Sh 10/4

Weyl, H. - Space, Time & Matter.

1. Satyā Tero rūpa Svāmin, Satyā Tero
nāma hai
Satyā Tū hi anṛgyāmin, Satyā Tero kāmā hai.
2. Satyā hai satta Tārī, Satyā Tero gyāna hai.
Satyā Tu paripūrana Bhagawan; Satyā Tero māna hai.
3. Satyā Tu Karatara Karatā, Satyā Tu Jaga Ishvara'
Satyā Tu Ālekhā Mūrat; Satyā Tu hi Ishvara'.
4. Jagata asatyā Tu satyā Svāmin Satyā rakshakā
ki jaye.
Ham bhikharī Tu bandharī Satyā bhikshakā dijiye.

Agropos of Socrates on non-assess-
ment + Gandhi on Ahimsa, of the
term gentleman. He is the truly wise
man.

Sord Salisburg (not a pacifist) said, "If
you believe the doctors, nothing is
wholesome; if you believe the theologians,
nothing is innocent; if you believe the
soldiers, nothing is safe."

Bismarck once said, "In the case of
every international treaty the first thing
to ask is, 'Who is being cheated here?'"

James Dickenson said in his "International
Anarchy", "According to the professions of
statesmen, all wars are defensive. ~~All~~
According to the facts of peace-treaties, all are
offensive."

Re Play

1. How like a little child?
2. Humility, love, kind, can stop thinking, takes people as they come, faith, ^{loyalty} spontaneously, joy, devotion, ^{enthusiasm} ~~spontaneous~~, cares for children, peace, persistent, willing to ~~lose~~ ^{lose} the poor,
3. If I can surmount & transcend difficulties of poverty & taxation, I can probably work the rest.
4. Nearly one year of married unity ^{love} would be worth many years of discontent. All for love? Haven't I had enough without?
5. Surmount fears by doing.
6. Remember promise. Part of ~~children's~~ ^{re} vows.
7. What is source of dread? - attitude of my family; ^{strength as former's wife}, ignorance of working, manner; health; her own happiness away from home,
 ^{obtain} ~~obtain~~ ^{re} fool, attitude ^{re} imperialism, a subconscious
 ^{mult of my early relation to mother} ^{(? 3/3 of is, and eye, being to}
 ^{super & will} ^(Odysseus complex?) ^{or of mother's attitude to}
 ^{marriage?} ^{or because she is too different from mother.}
8. Might continue it w. Dr. Columbia.
9. Fear that I can't support her without tying myself to an ~~unavoidable~~ economic situation which would
 ^{cf. p. 272} ^{cf. p. 3.}
 force me into compromises vs my conscience.
10. Yet Brahms ^{cf.} to Shubert quotes from Upanishads, takes delight in another than himself which is yet himself uniting delighting in diversity. ∴ marriage is ~~united~~ ^{united} ~~B.~~

with Brahman & Self Realization

11. By this means I can be a giver in a way new to me, i.e. good fortune.
12. Where ideas of rain greatly differ, it is hopeless. Where ideas as to social relationships & customs greatly differ, the man should adopt those of the woman & stay with her crowd. Otherwise there will be trouble.
13. p. 89 of these notes. Also p. 94, also p. 322.
14. Tolstói on need for affection. My psychological need for physical affection & warmth & lack of it authentic.
15. Re 9 (above) contrast my need for a previous lodging of need impossibility, thereby making my way easier, since to transform ideas into realities. But to give greatest use I should prove that it can also be done as by a householder.
16. Cf. Orphans p. 18, 31532.
17. Cf. need for creating a fine relationship, an outflow, & as a means to salvation of larger self.
18. Re compromise with false standards see references at end of these vols of notes re machinery & industrialism simplicity & humility.
19. Marriage between those whose fundamental outlook (purpose) is different (e.g. different races) as to be incompatible & irreconcilable, are sure to be missons. But merely different education or race is not a necessary barrier, tho it would be. Cf. Stokes' case.
20. Cf. Jennings' conclusions on environment & heredity as equal factors as making a hopeful situation.
21. Cut out fear, fear of not being able to find a higher unity, fear of her health, fear of opinion of relatives or friends.
22. Face problem whether I am willing to ask her to suffer with me if I oppose initiation or taxes, etc.
23. Examine carefully whether I can support 2. of course I can if others can & believe who write much.

Apocryphal of X's attitude toward taxation,
Andrews says it means that you can't use
all the advantages of govt & not pay for them,
Render unto Caesar whatever of Caesar's you use,
but the important thing is to render to
God everything, for everything belongs
to God. Can you, in rendering to Caesar, also
render to God the same thing, then Caesar?
Andrews considers it a ^{difficult} very ^{passage}. But he
says it was no quibble. But it's Liberal
^{British} antecedents make him hold back from
clear cut interpretation of this? Of course
disciples were told to be as poor ~~that~~ & also to
wander so much that in fact they would
not be subject to taxation probably. We
certainly ought to use a minimum of
what govt provides.

Good books on population problems (o race)

Carr-Saunders

Louis J. Dublin, Editor, "Population Problems", Houghton Mifflin ¹⁹²⁶

J. H. Cule - To-day + to-morrow. - Methuen Co. 1926.

June 30.

Moral responsibility corresponds, in the spiritual world, to work in the physical world. It is an attitude of potential work or energy, being ready to do work or to bear a load or sustain loss or suffering. It calls for an expenditure of spiritual energy. There are as many morally lazy as physically lazy people.

~~Violence~~ "Resist not evil". ^{non} Resistance implies action in space + time. Spirit is above space + time i.e. a dweller in spiritual world need not resist, but will transcend, evil. So the hyperspace analogy applies to the action of resistance, perhaps, as well as to the motive of fear which impels toward such action.

Similarly hyperspace analogies may

apply to certain aspects of giving & receiving,
so far as they are in space & time. The
thing above sp & t is the attitude of
love. When perfect it is mutual &
the ideas of transfer of something in sp. &
t. are of lower reality, only a manifesta-
tion of the higher reality - the state of
love. Don't this bear on the
point of reluctance to receive mentioned
in Elino's letter. Also on the question
of charity & of begging. Also on X's
injunction to give to whomsoever shall
ask. Also on the q. of property.
& poverty & riches. On pain & suffering.
Indeed, one could write a very
interesting paper on the bearing of
Eastern theories on morals & spiritual
understanding. Re possession &
possession & property, ~~it~~ ^{it} ~~also~~ ^{it} bears on
all that these have, e.g. marriage,
labour, industrialism, capitalism,
machinery, cf. jealousy.

Isolation from end of Schweitzer's "Quest of the Historical Jesus": "He commands. And to those who obey him, whether they be wise or simple, He will reveal himself in the trials, the conflicts, the suffering which they shall pass through in His fellowship, and as an ineffable mystery, they shall learn in their own experience who He is."

, re joins

From a letter from him to Andrews, "Not what doctrines we set up concerning Him, is the deciding factor, but with what measure of devotion we serve Him. Christianity without words. [cf. Luther's hymns without words]. For many years I joyfully preached Christianity in the church of St Nikolai at Shanghai, but I ever longed to practice it silently. This I now do, - or, at least, I try to do it." --

"During the last fifty years and more, historical research on Jesus' life has

been steadily approaching the eschatological
conception, i.e. the recognition of the in-
fluence for an understanding of the
teachings and the actions of Jesus, of
the expectation of a new at hand end of
the natural [material] world, to be
replaced by one of a higher order. I
myself have only taken the last step,
following the conception to its logical
consequences.

[Interpret above in light of
hyperdimensional analogies of spiritual
realm].

Desert mathematics, affording
the most powerful, concise and
clear & logical symbolism, probably
afford the best way of making the
spiritual (hyperdimensional) world
understandable to us by analogies?

Re St Paul Schmitts notes to Adam
 "How deeply does Paul speak when he
 says that Jesus must "come to shape in us",
 2 cf. the hyperdimensionality of spirit & its
 presence in the world.

"The Dress for Gentlemen."

"We must be gentle, now we are gentlemen."

"Pity and love of the poor mark out the
 well-bred man; not flashy garments."

Khradi is gentleness in textile, women
 gentleness, so to say. And he who wears
 it by preference has a gentleman's
 instinct - C. Rajagopalachari

M. K. Gandhi - 'Promise me, promise me.
that every Bengali man and woman
will henceforth wear home-spun,
and nothing but home spun. Promise
me that every man, woman and
child will go to the spinning
wheel every day with the same
delight and hunger that you go
to your daily meal, nay, with the
same delight with which the
young lover goes to his sweet heart.
Then I promise you Swaraj. You
will find that this incredibly
simple thing will have won
deliverance. Because this will be
a sign of your determination to
work for India without any remun-
eration. It is not a mighty
thing I ask of you. But because
you are of little faith, because you
have no faith in your own village

people; because you have no faith in yourselves; because you have no faith in the country, you decline to work and strive; and yet you have asked your leaders to unlock the key of Swamy for you. But it is impossible to do so, unless you discipline yourselves and show your love for your country, not in words, but in deeds.

June 30. Andrews points out that all the first part of Souls Prayer is concerned not with ones ^{own} self but with others and with the K. of H. Even when it gets to one's own needs, only the simple, commonplace elementals are mentioned. That is the secret, — to think first of God, then of others & of only ones simplest need & one's relations to others & to difficulties in general. "Deliver us from evil" may be taken to be deliver us from limits of lower dimensionality.

From "Modern Review" - Columbia - June 1926.

On Romain Rolland

[The friends and admirers of Romain Rolland, from different parts of the world, greeted this friend of Humanity on the occasion of his 60th birthday (January, 1926) by publishing their thoughts and sentiments in a magnificent volume *Liber Amicorum Romain Rolland* (Rotafel-Verlag, Zurich-Leipzig). Extracts are given below from some of the striking utterances of the contemporaries of Romain Rolland. Kalidas Nag].

From ALBERT EINSTEIN—

HONOURED MASTER,

With my fleshly eyes I have seen you once only, fresh under the impression of the outbreak of the European war—a lonesome observer, suffering inexpressibly with your fellow-beings, oppressed with the consciousness of not being able to bring forth light that would redeem all. That through your sublime art and through your words you could influence the finely organised souls, was never a consolation to you ; you wanted to help the human creatures who were tormented with the miseries of their own creation.

The raw mass of people move and act under the influence of dull passions, to which they and the State that incorporates them are slaves. In their madness they rage against one another and drive each other to catastrophe ; they, however, do not suffer to any great extent from inner conflict. The few, however, who do not partake in the feelings of raw humanity, and who, uninfluenced by these passions, cling to the ideal of human love, carry a heavier burden. If they do not indulge in acts against which their conscience rebels, and do not remain cowardly silent over what they see and feel, they are expelled from human society and are treated as lepers. You, honoured master, have not kept silent, but you have fought, suffered and defied, like a great soul.

The present age, so shameful for us Europeans, has shown that intellectual athletics is no protection against littleness of soul and barbarous sensibilities. I do not believe that noble human dispositions thrive more in the

Universities and Academies than in the working places of dumb unknown human beings.

To-day the congregation of those who see in you a radiating ideal, greet you. It is a community of lonely individuals who are immune from the epidemic of hate, who work for the abolition of war as a first step in the moral convalescence of the people—which to them appears as incomparably more important than the special interests of their own particular state or nation.

From T. G. Masaryk (*President of the Republic of Czecho-Slovakia*)—

It is a great pleasure to me that I have been allotted a place in the *Liber Amicorum Romain Rolland*. I have known Romain Rolland before the war ; his Europeanism was sympathetic to me, and I was attracted by his rousing call to the intellectual Europe to a heroic life.

As the war broke out, and I decided at Geneva, the place of Rolland's residence, to join in it, I reconsidered once more the ideas of Tolstoy and Rolland against it. All the fighting nations, it seemed to me, had responded to Rolland's call to heroic action ; heroism was opposed to heroism, heart against heart, intellect against intellect—and in this lay to me the tragedy of the World War.

After the war was over, it was my privilege to come to know Rolland personally ; while in Switzerland I sought out the recluse of Villeneuve.

Every cultured person has a number of chosen spirits out of the world literature with whom he forms an inner circle of friends. Rolland is one of my authors and authorities, with whom I am in intellectual intercourse. I believe, therefore, I can claim a small place in the *Liber Amicorum*.

[Translated from the original German by Professor Dr. D. M. Bose, Ph. D. (Berlin).]

Extracts from a translation from the
Chinese ^{Ching Yung} ^{by} ^{Syall} ^{Work of an un-}
known scholar, - school of Sao Tin.

The Master said: To learn the truth at daybreak and die at eve were enough.

The Master said: A gentleman has no likes or dislikes below heaven he follows the right.

The Master said: The chase of gain
is rich in hall.

The Master said: One thread runs through all my teaching - faithfulness and follow

The Master said: A scholar in search of truth who is ashamed of poor food and poor clothes it is idle talking to.

The Master said: A heart set on love
will do no wrong

The Master said: Shorn of love, is a gentleman worthy of the name? Not for one moment may a gentleman sin

(2)
against love; not in flurry or haste nor
yet in utter overthrow.

The Chinese proverb says: The body is
born whole by the mother: it is for
the son to return it again whole.

The Master said: Poetry rouses us;
country upholds us; music is our crown.

The Master wished to make his home
among the aboriginals. Pao said, They
are low, how can ye? The Master said,
Where a gentleman dwells can aught be
low?

Chi-lu ventured to ask about Death.

"We know not Life", said the Master,
"how shall we know Death?"

The Master said; Had ye a name,
what would ye do?

Tzu-lu answered: "Give me charge of a land
of a thousand chariots. I could put
courage into the people." The Master
smiled. "What wouldst thou do, Chiu?"

"Had I charge of sixty or seventy square
miles I would give the people plenty.

As for courtesy, music and the like, they would await the coming of the gentleman."

"And what wouldst thou do, Tien?"

Tien pushed his still sounding lute aside and said, "In the last days of Spring, all clad for the season, with five or six gown men and six or seven lads,

would bathe in the River Yi, be fanned by the breeze in the Rain God's glade, and wander home with song."

The Master sighed and said: "I hold with Tien."

You Yuan asked: "What is love?"

The Master said: "Love is to conquer self and to turn to courtesy. Could we conquer self and turn to courtesy for but one day, all mankind would turn to love. Does love flow from within, or does it flow from others?"

You Yuan said: "May I ask what are its signs?"

The Master said: "To be ever courteous of eye and ever courteous of ear: to be ever courteous in word and ever courteous in deed."

Chuang Kung asked: "What is love?"

The Master said: "Without the door to behave as though a great guest had come: to treat people as though we tendered them the High Sacrifice: not to do unto others what we would they should not do unto us: to breed no wrongs in the state or in the home."

Sze-ma said: "What is love?"

The Master said: "Love is slow to speak"

Sze-ma said "To be slow to speak! Can that be called love?"

The Master said: "That which is hard to do, can it be lightly spoken?"

The Center: The Common

• [Explanation by Andrews. The Center is the Source, the Heart of all things. The Common spreads out from the Center. It is not so vague a term as the Universal. It has the idea of the Mean between two extremes,)

"What Heaven bids we call Nature:
To give Nature scope we call the Way;
What keeps trim the Way we call

teaching. [Education]

"The Way cannot be left for one
 jot or moment. Can't be left, - it is
 not the Way."

"A gentleman therefore keeps ward
 and watch over the things he sees.
 not, is in fear and dread of the things
 he hears not. [I.E. of the subconscious. &
 "Keep thy heart with all diligence, for out of it
 are the issues of life."] Nothing shows
 like the thing hidden, nothing stands
 out like that which is true. [I.E. In
 the course of time motives declare themselves.]
 Thus a gentleman keeps watch over
 his secret self."

"Before pleasure, anger, sorrow or joy is
 acted, we are said to be in the Centre.
 When they are acted, and all strikes the
 note, we are said to be in tune."

"The Centre is the great root for all
 below Heaven. Tune is the highway
 for all below Heaven. When we are
 fully in the Centre and fully in tune,
 Heaven and earth are sealed, the ten
 thousand living things thrive."

The Master said: Good is no hermit;
It has ever neighbors.

The Master said: "I was not born to
understanding. Only I loved the past
and questioned it earnestly.

The Master said: "How dare I lay
claim to holiness or love? A man
of endless needs I might be called,
an unflagging teacher, nothing more.

The Master said: A gentleman is
calm and spacious; the vulgar is
always fretting.

"To inspire our life there is a way.
Unless the truth be brought to us, our
life is not inspired.

"Inspiration is Heaven's way; man's
way is to get inspiration. To be
inspired is to hit without trying, to
get without thought, to strike the way
of one's own heart; it is to be as a holy man.

garden

"The gather of inspiration is one who picks out a truth and holds it steady, learns it widely, questions it keenly, thinks over it carefully, sorts it clearly, does it thoroughly."

"Not everything is learnt: but if ye learn and fail, do not let it be."

Not everything is questioned: but if ye question and do not understand, do not let it be."

Not everything is thought over: but if ye think and do not get, do not let it be."

Not everything is sorted: but if ye sort and it is not clear, do not let it be."

Not everything is done: but if ye do and it is not thorough, do not let it be."

We may have to do a hundred times what men do in one: we may have to do a thousand times what men do in less."

The fruit of success in this way is this; that even the simple get light and even the weak grow strong."

Out of inspiration comes light: we call that nature. Out of light comes inspiration: we call that teaching. In-

operation brings light: light brings in-
operation.

Only the most inspired below
heaven can fulfil their nature. He who
can fulfil his nature can fulfil the
nature of Man. He who can fulfil the

nature of Man can fulfil the nature
of living things. And he who can
fulfil the nature of living things
is fitted to help the life and
growth born of Heaven and Earth
and makes a third with Heaven
and Earth.

July 1. Some "Thinketh no evil". Reind union "Tabetha not
account of evil".

Arent all all evils matters of
separation, divisiveness, Lack of Unity of
some sort, -and therefore matters of
Space & Time? If so, would spiritual
attitude of love transcend & rise above,
disregard them, & think no evil?

Even spiritual evils like pride, selfishness, hypocrisy, ~~contempt~~, are of this same divine nature. Compare teaching of Xian Science in this respect.

^{real & considered}
Some evils are illness, suffering, death, old age, fear, hunger, pride, contempt, anger, selfishness, pain, hypocrisy, lying, stealing, murder, envy, hatred, malice, violence, threats, adultery, anger, covetousness, materialism, greed, sensuality, ^{governmental tyranny}, capitalism, industrialism, ^{commercialism}, hatred, racial superiorities, racial inferiorities, lack of sympathy, cruelty. Don't all these fall in with the above idea? Inresponsibility, exploitation, government.

of the spirit through love and
cosmic consciousness. But it is
this aspect that X's warnings
about anger, fear, contempt, pride
apply? ~~But it is~~ aren't these
to be the guiding principles for
our practice of Ahimsa, rather
remembering that certain methods
of themselves tend, with the
average man, to bring about wrong
spiritual conditions?

July 3

Andrew told me, - as a conglomerate
interpretation of all his reading on
Buddhism, - that ~~that~~ philosophy
is attainment of peace, ahimsa, &
compassion is something as follows:-

Buddha ~~first tried~~ the saw that desire
(for life, possessions, etc) is the root of
sorrow & fear & troubled anxiety. Such
distress in life was apparently very
deep & intense & wide spread in his

of 801
this

day, so that the pressure for relief
was tremendous. Perhaps the
accumulated result of nervous reaction
a let down from period of great
advance & intellectual activity due
to merging of Indian races &
coming down of Aryans from hills
to plains generations before. This
is historical setting which should
be realized.

Buddha first tried a direct
attack ~~on~~ ^{after} desire, through asceticism.
Six years of it, his sanity & balance
assaulted itself, & he declared that
was not the way.

He worked out then an indirect
attacks: ^{Egoistic} Desire ceases when we
lose ourselves in the selves of others,
i.e. in the universal self. All life
has suffering as its common factor,
even more so than thought, of
course there are material common

factors such as food, air, light, but he is considering the immaterial or spiritual aspects. It is through this common factor, then, that he suggests that we love ourselves, i.e. through compassion for suffering. Since really (as J. C. Bou has shown) the line between vegetable & animal life is not sharply drawn & ~~vegetal~~ plants also feel pain, we should show compassion even for them. Our bodies are made from them & we should not, by ^{our own actions} ~~by~~ to ~~assail~~ ^{assail} our ^{inferiority} ~~inferiority~~. By ~~claiming~~ ^{claiming} self-conceit, etc., as superior endowments. Perhaps they are so, but to use them to ~~cut us~~ separate us from other life is to feed our pride, - a harmful result, spiritually.

Thus, ahimsa & compassion become the means of attaining our own inward serenity & beauty. Desire

in its egocentric or ego feeding form
is turned outward & sublimated
into desire for the happiness of
others. "He that loveth his lesser
desires shall gain the object of
his deepest desire, - peace, ^{union with}
god, Self-realization, - To make a
paraphrase.

Buddha made two mistakes,

- (1) forbidding speculation on god, &
- (2) saying that self-realization could
not be attained in family life.

Theological & philosophical
speculation in his over-intellectual
age had become a great evil,
so he forbade it. But Andrews
doesn't think that he meant
to deny the existence of god.

Re Ahimsa, try to get instances of it in
mass action as well as individual. For we re
war, Hindu-Muslim quarrels, etc. of Ahimsa

July 8.

Stokes think Abraham Lincoln was
 but embodiment of Ahimsa, always
 compassionate, suffering with those who
 suffered, lived, no hatred or revenge or
 anger with enemies; yet when convinced
 of right in principle, using force &
 violence firmly. of with Krishna.
~~He was calm or after~~

X said he was come to fulfil the Law
 & that not one jot or tittle of it should
 pass away & that those who taught
 different from the Law were least in K/H
 & that we should do as Pharisees &
 Scribes commanded. Surely 'thou shalt
 not kill' in sense of killing of the body
 was part of the Law. Doest this uphold
 Mahabharata's position? Stokes think
 not.

Is mass expression of spirit of
 Ahimsa necessarily different from that
 of individuals because of backwardness
 of the mass? Is that the explanation
 of Samsara?

Re Alimusa consider carefully & compare
 the ideas of Gandhi, Tagore, Kalin,
 Blessed Gita, Upanishads, Christ,
 Zoroaster, Lao Tzu, Confucius, great
 Egyptian, Abdul Kala, Mohammed,
 Buddha, Tolstoi, Paul, John, Peter,
 Quakers (Penn, Fox, etc), Bunyan,
 Plato, Socrates, Shakespeare, to
 Plotinus, St Francis, Simons,
 Whittier, Blake, Coleridge, Shelley,
 Goethe, Schiller, St. Catherine,
 St Augustine, Whittier, Dostoevski,
 St Teresa, B. Russell, Imitation of X,
 Dante, Kalin, Ramanand, Tulsidas,
 Shankaracharya, Marcus, Burns,
 R. Rolland, Marie Antoinette, Unknowns,
 Boehme, Kant, Einstein, Balzac,
 F. Thompson, Browning, Lowell,
 James, Thoreau, Schweitzer, Stokes,
 Edw. Carpenter, Whitman, Andrews, Siedelborg,
 Tagore, Trotsky. Consider yours.

Books & Albums

Holmes, "New Way for Old"; Maudsley's "Non-Violent
Resistance"; "Arm of God"; History of allgines, of Doherty,
Montgomery's "Sons of Kindness"; "Christian
Non-Resistance" by Adin Ballou;
Harlock's "The Principles of Peace";
"The Great Acceptance" by Guy Thorne

Swedenborg

any passages in Tazew?

Ambedkar's "Gloss - Evolution, Unending, War & Self
Determination."

Re Permanent Stay . to p. 77.

78. Dying re health. Apropos of small quantities of milk at K; of thinness; of intestinal ulcer; of ^{of limits on exercise outdoors} ~~because of teaching~~, of meat, ^{of meat} ~~of meat~~

79. Try not to make decision while I am in acid condition or otherwise feeling badly. Yet balance those times vs the others. Don't be guided entirely by either.

80. It is probably true, as Stokes says, that I can't be entirely happy anywhere, but I can be ^{more} ~~less~~ happy in one place than another, if that place permits more love. Remember Confucius' advice re settling down, of Williston's somewhat similar advice.

81. Are Stokes' ways my ways? He has wealth, \therefore servants & \therefore dependence & pride. I am more self-dependent. Need that make a clash? But if I have sufficient love & understanding. Yet to be considered.

82. At 40 aren't my cultural values too rigidly established for me to become socially at home in India. Could I marry & make an Indian girl happy & my soulful. \therefore The nexus & core of (social) life

have cannot quit for me. So far, Andrews is
the only man in India with whom I have a
real community of feeling, e.g. like that with
Susan & Fred. Barriers everywhere else.

83 If I can receive the gift or vision of the
spirit, there will be no question of place for its
life. It can & will function everywhere & anywhere
with all time & for rest of my life. But my
manifestations & expressions of it are partially
limited by ^{my body & mind as a temporal instrument,} my previous habits, mentality, etc.
I have for the spirit to use these vehicles
most fully & effectively may require me to
go home to U.S. But if I go back I must be
for that purpose & not for mere comfort or
material security. I must prepare ^{for} & face
whatever suffering it may call for. Consider
whether I can do most for E or W at end of 3 yrs;
which is in greatest danger & need; in which
the chance of my gift can be most fruitful.

How far is Einstein's work preparing for a shift
& dissolution of values? Pray over it.

84

Compare (p.) Bone on place giving
strength & endurance to plant life, in
relation to my change of place. If Time is

Toleration
of Plurism
or need for
affection
as indicated by
miss Major's
look & the sale

a supplement of place (space), by reason of
its being another dimension. Vegetables move
static in place, but does this affect the result

- 85 Cf. RBS Wolf on continuation of sci, phil, &
religion as opening out new vistas. ^(See p 156 of these notes) Maybe
the U.S. by its very slavery to machine
ery, will get riled with divine & earthly
things sooner than any other people, &
∴ expect to a profound religious revival, or
Having no fixed traditions she can shift more easily than any
at least be thus saved from ruin. ^{cf 29, Richards}

- 86 Result of Khadi Roms visit makes it clear that, aside from
more intellectual matters, Stokes feels socially more free with Indians than
with Westerners such as myself. Natural, since he has so thoroughly
absorbed Indian culture. But this means that I cannot have really
free & happy companionship even w. him. And certainly not
w. Indians. I fear I can't change my psychological condi-
tion sufficiently at 41. This remains to be seen in
next 3 yrs.

87. Cf. pp 160 & 161 in this note book, ^{part} infra.
88. If I don't believe in ^{value of} "intellectuals" I ought not
to teach in school, but rather to do manual work &
think on the side or teach like the old Indian
with only ¹⁰⁰ people who live with me. This
cf part 94 part (opposite page)

means being a farmer, a bookkeeper or a doctor (or nurse).
 Probably farmer for rest of our lives. Cf. H.P. Greeley
 combination, or running a sanatorium. One takes a
 sick boy & sends him with a book. Can do ^{very} farming
 only in U.S. probably.

89. Cf. Holmes' Creed of Buddha, last chap., & reforming
 w. thought. Cf. Swinburn letters.

90. Indians must run their own show. All I can
 do is to give ^{a very poor} them a tiny start to help themselves.
 then retire.

91. Probably only (in U.S.) w. Fred or w. a wife can I have my
 own kind of food without also being lonely. Indian type of
 hospitality too ingrained to break, & yet I must be subject to it or be lonely.

92. I mustn't get institutionalized even in Little Kitzgish
 school. Start old Indian type of education in U.S.
 of Fred.

72. Obey the Inner Voice.

73. To carry out Gulliver's idea of experimenting with
 truth, wouldn't it be best to experiment in the
 medium (environment) I know best? ^{Worst results of} Except for
 experiments there be most intelligible to more
 people? or to few people least able to use it?

74. When can I best carry out Tolstoy's idea of
 saving my bread by manual labor. In

U.S. for reasons of climate, laws & land,
& marriage or other domestic arrangements.

95. Stokes feudalistic idea re "noblesse oblige" involves
a superiority complex that hinders work here.

96. See p 190., 140-1, 166, 187, 193, 101, 204-8, 115,

97. Re govt difficulties of Indian position that God
is in everyone. Is he in every institution, tho?

Isn't govt one of our bad habits, especially
a large govt?

98. Remember Plato & Marcus Aurelius were
in bad times of individualism, also X.

Doesn't U.S. need ^{spirituality} ~~more~~ more than India?
+ Book II, pp 214-15

99. Cf. p 45 & 193, re govt & taxes. Remember community re p 202
these notes

100. How could it be to publish these notes as they stand, like ~~the~~ the
or Miller notebooks.

101. I wouldn't get away from human contacts with unlabelled
real equals so much as to cease to be able to give & take in
good humor. Cf. Stokes at Delhi

102. I don't want to be a schoolmaster all my days.

103. Since U.S. is made up of physical hybrids, the physical
side there should be very progressive & hopeful. Cf.
Boulton on Hybrids, also anthropological aspect of
human advance coming through race culture
contacts & bleedings. Affect heavily partly by
the uniformity of discipline of industry & machine.
Engineers & mathematics are idealistic good points.

U.S. needs intellectual & spiritual hybridization. Can I help on this. The very ~~drastic~~ uniformity makes a thrust for new ideas, & if capital ~~ism~~ will break soon, the fertilization may come sooner than we expect. Such work often takes 50 yrs for its recognition & to get a start. ^{of p 205} ~~Other~~ India is an intellectual, moral & spiritual power of hybridization.

104. Even if I could practice medicine regularly in U.S. I can write for Health, Battle Creek, some local newspapers, etc & perhaps do much good in primitive way. Also for Church. cf. Book on Cancer by Lippman.

105. Try to see clearly in advance what price I will have to pay for either staying or returning, & what I may reasonably expect to achieve by either course.

106. Re what is my duty, see Essay entitled pp 20-21 of other readings of Gita. ~~Book III~~ same ideas.

107. Are you looking for happiness outside yourself? I.E. in other people or in environment? You would find it.

108. Consider whether simply by publishing my book on Gandhi in U.S. that will not be my last contribution to U.S. & then stay here for rest of time. Publishing & writing can be done from ~~any~~ anywhere. My possible writing for India would be Ec. of K., technical pamphlets on carding, text books on math & physics, & a little on diet & publ. health. Field for last is huge in U.S. Many more topics to write about in U.S. & for keeping on some time. Also wider & humbler audience.

Can act more wisely in U.S. than in India. ~~action in U.S. needs to be more thoughtful & active~~

Alimusa, largely as taught by Mr K.G.,
 is supported by the following passages in
 the N Testament :- "Blessed are the merciful";
 "Be not angry against thy brother"; "Thou
 shalt not kill"; "I am come not to
 destroy but to fulfil the law"; "He
 that breaketh the least of these
 commandments is least in the K of H,
 but he that doeth & keepeth them is
 great in the K of H;" "Love thy
 neighbor as thyself"; "Love thy enemy";
 "Turn the other cheek"; "give unto him
 that asketh"; "He that compelleth thee
 to go one mile, go with him seven";
 "Love suffereth long and is kind";
 "Love... seeketh not her own, is not
 easily provoked, beareth all
 things, endureth all things, never
 faileth." "God is love"; "God sendeth
 his sun on the just and on the
 unjust." "Not one jot or tittle of the
 law shall pass away"; "He that loveth

The truth shall
 make you free

it is the spirit
 which giveth
 life; the flesh
 profiteth nothing.

expect a gain
 which fall into
 the ground and
 die.

do not cause
 little ones to
 stumble.

of 121

If any kingdom
was of this world
it would not
stand the test of time

his life shall find it"; "greater love hath
no man than this, that a man lay down
his life for his friend"; "He that laboureth
the word shall eat by the word"; Sword
parry as explained by Andrews; "Judge not
that ye be not judged" (count with mine eyes)
"Forgive us our debts as we forgive our debtors";
"First - give from fall into the earth & die, &c."

July 14.

Desire comes because of our prepossession
with concepts of time & space. Desire
grows or is present because we think
we are separated in time or space from
things, people, powers, ~~etc.~~ satisfactions
of senses or of families, etc. Also out
of sense of need. But if we were
strongly filled with a sense of ^{our} unity,
of eternity, of our infinity, of our
soul's transcendence of time & space,
then desire would either fade away
or be no stronger than our
necessary and normal consciousness

worldly
of life & the necessary limitations therein
of time and space.

Thus desires are symptoms, not
original things. Hence, to avoid
whatever
evil results they may have, we
cannot do it successfully by direct
attack on desire or by trying to
suppress or eliminate it. That is
the error of asceticism & of much
Hindu thought. Buddha saw
the error.

The way to conquer whatever evils
flow from desires is to transcend
time & space; to get a vivid sense
of the unity of all life and all the
manifestations of God, to realize our
eternity and our infinity, our soul's
transcendence of time & space. This
can be done best through love and
compassion. Love includes compassion
but is greater and more positive.
Also by cultivating a sense of unity,

sympathy, understanding (isn't that
one of the functions of vision?), a
sense of beauty, of humor. Also
faith, humility, courage, ~~good~~
~~love~~ cheerfulness, hope

Of all these aids, love, com-
passion, humility, faith, courage
and cheerfulness are the most
powerful. Within time & space
^{& in the intellect} the others operate powerfully, i.e.
sense of beauty, sense of humor, hope,
sympathy, understanding, a sense of
unity.

These things must be practiced
& experienced in order to be realized & to give the
fruit desired (i.e. transcendence of
time & space & the consequent peace
& sense of union with God). To
practice them requires translating
them into daily action & daily
attitudes, indeed every minute & hour
of intellectual or emotional understand-

ing is not enough. Real, profound understanding and conviction come only out of experience, of action, of practice, of exercise.

∴ ~~Practice~~ Analyze these things, see how they will be met with & will apply to the people & circumstances in which we find ourselves each day. Then put them into effect. To do this gives a new & more attractive aspect to duty.

Humility is rightly not mere lowliness but a consciousness that ~~matters~~ ^{temporal & material} of distinctions of size, rank, and other values ~~of~~ are unimportant because of the transcendence of such things by the spirit. It is a sort of equalitarianism arising out of this sense of our ^{real} eternity & infinity.

Since humor & sense of beauty are

primarily ~~and~~ within time & space,
perhaps that is why X did not
dwell on them. Moral beauty is
perhaps in question.

Quote from Xian Shi Monitor of
May 26, 1926 :-

"Heaven is a condition of perfect
and present harmony under the Law of
God. -- The Master did not come to
bolster up the trembling hopes of a
fainting race for peace beyond the
grave; he came to bring harmony and
health as an instant effect of the
love of God to the needy, at the point
of their immediate needs." --- "The
spiritual sense of Gods eternal nearness,
love and protection is heaven, the
kingdom of God within. --

"How are we to experience heaven on
earth when so surrounded with

discords, with so many of life's asper-
 sities? Let us go back to the prefatory
 words in the original *Messianic*
 sermons in Palestine, - 'Repent' -
 which means in simple terms,
 change your thinking! It tells us
 to turn away from materiality to God.
 It means what Mrs. Eddy says in
 the preceding quotation, 'a change in
 human consciousness, from sin to
 holiness.' Be it ever so slight a
 change, if sincere, it will bring a
 sense of harmony, a taste of heaven.
 Pressing on, persisting in such a
 practical repentance, "the student
 will ~~in~~ prove more & more of the
 truth of X's words.

Extract from Rolland Allen's "Spontaneous Expansion in the Union Field", (unpublished).

Ch II. "Christ trained His leaders in three years; these men (modern missionaries) have been training leaders for more than two or three generations. Christ trained His leaders by taking them with Him as He went about teaching and healing, doing the work which they, as missionaries, would do; we train in institutions. He trained a very few with whom He was in the closest personal relation; we train many who simply pass through our schools with a view to an examination and an appointment. Christ trained His leaders not so much by giving them direct dogmatic instruction about Himself as by enabling them from their own observation and experience to arrive at the truth about Him; we rely much

upon verbal dogmatic instruction and leave
 little room for the formation of convictions
 based upon personal observation and experience.
 Christ trained His leaders in the midst of
 their own people, so that the intimacy of
 their relation to their own people was not
 marred and they could move freely among
 them as one of themselves. We train
 our leaders in a college, and their
 intimacy with their own people is so
 marred that they can never thereafter
 live as one of them, or share their thought.
 I have heard of students in theological
 colleges so ignorant of the religion of their
 own people that they had to be given
 lectures on it by their foreign teachers.

~~There is~~

Exodus 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100

Ch. IV, ~~St Paul~~ (cf. "To maintain the supremacy of faith in Christ St Paul refused to enforce the Law; and despite all the efforts of Judaizing missionaries the Church was established in Christ. Christ is the only Saviour; the moral law is no saviour ---" "It almost seems to be a rule of Christian progress that to ascend men must first apparently descend. To know the power of Christ, individual men must make that fearful descent which consists in forsaking the attempt to make themselves righteous; they must abandon the hope that they can attain to righteousness by their obedience to Law, whether written in their consciences or taught to them by authority. It is an appalling adventure. It seems like a contradiction, a very reversal of our nature, a denial of ourselves. Yet how many generations of Christian men have proved it!")

(Continued from p 80).

Discontent is also purely a product of the dreamer of space & time.

As Edw. Carpenter says, regarding ~~the~~ any-thing we do or don't do as especially important (aside from its being an expression of love or unity) is a waste & illusion.

Re "take no thought for the morrow"; - that is a worry whether our needs (time of separation) ^{but let me of this is too strong.} will be satisfied by the right thing at the right time. We don't worry about getting things in right place much. Remember that space & time coordinates are same & that sense of need grows out of obsession of separateness - an illusion & indeed a sin. If we can realize the completeness & unity of all life & indeed the greater relative completeness of the space-time continuum than we usually do, we can stop worrying about the morrow any more than we

worry whether there will be enough
space for us to carry on our life in
or whether the things we need will be
present in space somewhere. If they
are in wrong place we limit ourselves
to get them into right place. Then
why not trust god & our powers to
get them in right time? We
~~accept~~ assume without thought or
worry that "sufficient unto the place
is the evil thereof" & don't fuss about
it till we get there. ~~Don't~~ Trust
time & days in same way. Don't hurry

Hurry in time is like ~~running~~ all
trying to cover much space & crowd
too much into space. Empty spaces
are necessary for proportion & beauty
& dignity. So also with empty
times. Both suggest infinity & freedom.
Have restlessness & order in time but not crowded.
Dignity is a sense of inner well

being & security, arising from solid inner
realization, both conscious & unconscious.
Consciousness of our infinity to space &
time gives this peace, dignity & self-
respect.

Extract from letter of E. D. G. May 1924.

"Do not think of what is here more
than as it really reaches out to you.--
You stick to your India last, make it a
part of you and give us what share of
it you can either on paper or as we
may see you from time to time. And
as for money, it doesn't matter two
straws. Faith takes the limit
financially and if we can give her a lift
in the other ways as time goes on, the
contribution will not be more marked
than others.

"As you say, love is really the only

way to know ourselves and others too, and
a lot of money would not be so much of
you as it is of some of the rest of us
who get some pleasant self-respect out
of accumulating enough to live like
our neighbors and be dead in the
shadow of a proper marker of our
game. I refer to those whom I
allude and it ain't you nor me.
Though I should in honesty admit
that I do get some kick out of my
salary besides the mere spending of it
yet I can't say that I want more
than I can use for food and
clothes and reading matter. Of
course one enjoys spending more on
things that symbolize our apprecia-
tion of moments of thought of
imaginary toil or of creative desire.
Or giving away things of those
who will enjoy them; - yet out

of it all is only the power to increase
 one open circle or arena of action or
 thought and that may be done on so
 little quite as well as so much. In
 fact, lack of money forces one to
 develop the skill to spin a little
 finer.

"What you say about money and
 rich relations interests me because
 you seem to have got an even deeper
 cast of feeling than I - due perhaps
 to your year with A.F.B. Yet though
 I consider M as sold for a price,
 I think she is reaching them where
 they live on that very road perhaps
 more quickly than I will ever do by
 my independence. ---

"Your teacher says to stay away from
 rich people until you can feel sorry
 for them all the time. I don't quite
 like that. I don't believe in stiffening one's

sense of integrity or inviolability by the use of pity. That is one of the Christian religion policies and perhaps Christ's side track out of an inferiority complex that I can't quite swallow. I split on that while in France. And later in your letter you reach away from that when you speak of all of us being children of God. If you come to make a comparison of spiritual riches you ^{run the risk of} ~~may~~ ^{may be} exercising your blind eye only. The thing that you can get free with is the ability to reach them with your love and stay near to them long enough to develop a mutual increase of understanding and sympathy. I realize that this involves the philosophy of the superiority of activity, output, expression as a means of realizing

spiritual life and that there exists
also another way of communion with
people - quieter, more, an intake,
a revelation, but one so rarely finds
people of that nature and those moments
are rare indeed.

"I suppose that I wrote a momentary
strong feeling onto paper that did
and does exist round the corner in
my brain. And what I tried to do
effect that someday I meant to
climb on board F's train and ride
a ways, I meant that I was really
just the inferiority feeling ~~is~~
though it might rise and meet me
again at some unforeseen angle. One
meets oneself coming back so many
times when one tries to pick up old
threads by a new end! I think it is
very good exercise in breaking down
by conscious thought the trends or

habits of long years of feeling reactions.
Of course that is why we enjoy
wandering, because new contacts are
so much more flexible than old ones
and we get a sense of growth of
power that evaporates so quickly
under old familiar strains and
pressures. That is the very thing

about marriage and raising a family
that is such wonderful spiritual
discipline. One must work one's
way through or shut the eyes and
go it blind, deaf and dumb at
the mercy of one's conscious or un-
conscious thought and feeling.

"I take it that you are trying to
find "in the kingdom of God" what
I think of as a perfection of con-
sciousness, a power of unified action
and feeling with an appreciation or

valuation of diversified stimuli.
 So is the way. Having got the
 philosophy by the tail, then comes
 the task of making it come alive with
 the materials out of which one
 constructs one's life. One may always
 drift instead of sailing by a course.
 One must guide by stars or some
 relatively fixed points and they
 are sometimes rather hard to
 determine. One must choose them
 because one can always see them.

"God yes! I know what you mean
 but I almost have to give up the
 word because it is so strongly associated
 with childish conceptions that
 meant nothing real to me. I do not
 pray nor want to and yet I do not
 despise prayer as a method of reaching
 that consciousness of inner unity.
 "Service is also a word that

raises a revulsion of feeling in me. It
 reminds me of all the damned bad
 plans I've handled out in the
 course of the last 20 years, though
 of course I know what you mean.
 But to me the word "service" drags
 in behind a long muddy tail of
 making people feel obliged to you.
 Getting your kick or stimulus out
 of putting people really in your
 debt. It is so easily done by
 this damned "bad plan method"
 that I despise it. That's one
 reason ~~why~~ that I like a certain
 feeling of commercialism about my
 job, — money down for service
 rendered and no favors asked or
 accepted. Yet right beside that
 stands the consciousness of desire
 to give what can't be paid for

and to accept what one cannot
 pay for except with the gratitude
 of tears. For me it is always
 easier to give than to accept, ~~and~~
~~that is why.~~ It nearly finishes me
 to accept and that is why I have
 never married. To accept, to
 take in - always - the love of another,
 the thought terrifies me and is
 my essential weakness. And with
 F I can find many ways to give
 to put her in my debt and
 nothing but money values to
 receive, - and I do not think
 she really values money as Farnell
 does. You ^{will} ~~just~~ Farnell
 good when you take his money
 (away from him!). But you
 see money values are nothing to me.
 I could take 'em or leave 'em and not

have it touch me in the quick,
Perhaps there may be a fallacy in
that. Perhaps I'm avoiding a
complex.

"It's because I'm afraid of accept-
ing, receiving, that I'm afraid of
the future from a money standpoint.
What you say about wise making
friends is true, but it is not the
common way of measuring, and only a
few souls care to search after truth
no one runs counter to the feelings
of many if one lets the truth be
his sole guide.

"Loving is one of the most
difficult things in the world to
do well. One can upset the
apple cart at so many angles,
but perhaps experience is the
best teacher, so I send you a big
hug with all this love and hope

for a reply.

Re machinery. Don't the ideas
 re desire on pp 80-82 plus Andrews
 conception of Buddhas indirect attack
 on desire help solve problem of mach-
 inery? The evil will is spiritual - the
 desire for money power & excess material
 possessions & excess leisure. Machinery fur-
 nished the temptation, the faculty, &
 was created originally to do so. To do
 away with it will not necessarily increase
 our sense of unity, tho it will remove
 some of the blinding effect of too much
 wealth & goods. Indeed certain machines of
 communication (anyline, printing press, motor, ^{photographs}
 typewriters, ⁱⁿliners, gramophones, movies)
 tend to increase sense of national unity &
 lead us all down, cf Vollen's idea of effect of
 machine process. cf also Aurore, globe on
materialism in this connection.

Re Alimusa. Following idea of
book on missions (of X's emphasis on spirit, of Sao Tin
Part II ch 68 + 69. It does

seem that the ultimate test must be
spiritual, not in any specific acts.
~~But then~~ the g. is what does love
dictate? Stokes then says the
next g. is, what do circumstances
permit to love for its fullest
functioning? Here is where the difference
in expression or action lies. He
thinks that this may justify
violence & here he quarrels with
m.K.G.

May it not be that the g. now
is, at this stage in the world of
man, do not the circumstances both
permit & require ^{physical} non violence as the
fullest expression of love? E.g. May
not violence be restricted only to

main neurological less evolved animals, - those that have
 system & integration
 the same for both
 10,000 years.
 no ~~per~~ apparent traces of self conscious-
 ness? ^{and to plant walls} Or to relations of men with
 such animals or plants? But it
 is not physically possible in
 relation to plants, for God has
 not given to animals the ability
 to create protein, yet He has
 placed us here & evidently expected
 us to function. What is the
 principle?

~~Edward~~ In part it may be as
 Edward Carpenter suggests (Toward Democracy -
 -)

not that we must "take life", but
 that each of us lives only at the
 expense of lives of others & each
 must therefore be equally ready to
 give his life for others, both in
 physical & spiritual sense - espe-
 cially the latter.

One reason for not eating more
life than necessary (ie eating for
example) is merely one of efficiency
& waste in ultimate economic efforts.
cf. Chinese.

Pride always accompanied by
some form of dependence. E.g. Pride of
a master coupled with dependence on his
servants. One aspect of consciousness of
a difference or cleavage, ^{reference} of lack of unity and
equality? Humility of servant is his
consciousness of the lack of equality, ^{also to a dependence of another kind on the master}

But true humility refers to our sense of
dependence or difference from God, not
from men. As regards time & space, true
humility should be above both, but
still present in relation to God & the
universe & all his & its wonders, glories,
powers & vastness.

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But X's statement that "it is the
(i.e. moral weakness)
spirit which gives life, the flesh, profitless
nothing" the key to the apparent discrep-
ancies between his warning vs anger
and his being apparently angry vs the
Pharisees, in his warning vs being a
cause of stumbling and his making the
Pharisees angry by calling them harsh
names?

The true opposite of love is not
hate, but fear. Hate binds one to
an object, ~~as~~ though just as love does,
though in a different way. Hate, too,
is a ^{special} form of fear. But just as love
is the most general & broadest & deepest
form of its various manifestations (e.g. of
affection, liking, ^{desire} protection, etc.), so
fear is the general ^{or originating} term, including
hate, anger, anxiety, terror, etc.
Courage & fear are the usual contrasts.
Really courage expresses only part of the
antithesis. Courage implies going only

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just way, i.e. being ready to fight. It
does not imply a complete reversal
and going further than fighting. That
is, courage implies willingness to put
the thing ~~to~~ opposed (forced) out of
commission by driving it away or
telling it, but does not imply
rising above it and utilizing its
energy in a higher synthesis, as
love does. Courage, that is,
implies willingness to engage in
conflict on the same plane in which
the conflict occurs, perhaps because
of a consciousness of higher reality;
~~but love implies~~ and thus means
suppressing the energy of the force
opposed. But love implies not
only that courage but ~~also~~ also a
~~an ability~~ ~~an~~ desire, and usually
an ability, to conquer by lifting
up to a higher plane & ~~thus~~ utilizing -
in that higher plane

izing the energy of the opposing force in a higher integration or unification. Love therefore means the joy of union of two energies; none of the anger & hatred & despair of a suppressed ^{defeated} energy. Love gives life. Love gives openness & truth, - does not ^{result in} ~~involve~~ indirect paths & hidden paths which ^{oppressed} energy will find. Love is God.

This idea is to be used in the problem of Ahimsa. Also in working out the apparent inconsistency between X's anger & harsh words to Pharisees & what he said re anger, ^{what to fear} & judging & causing to stumble.

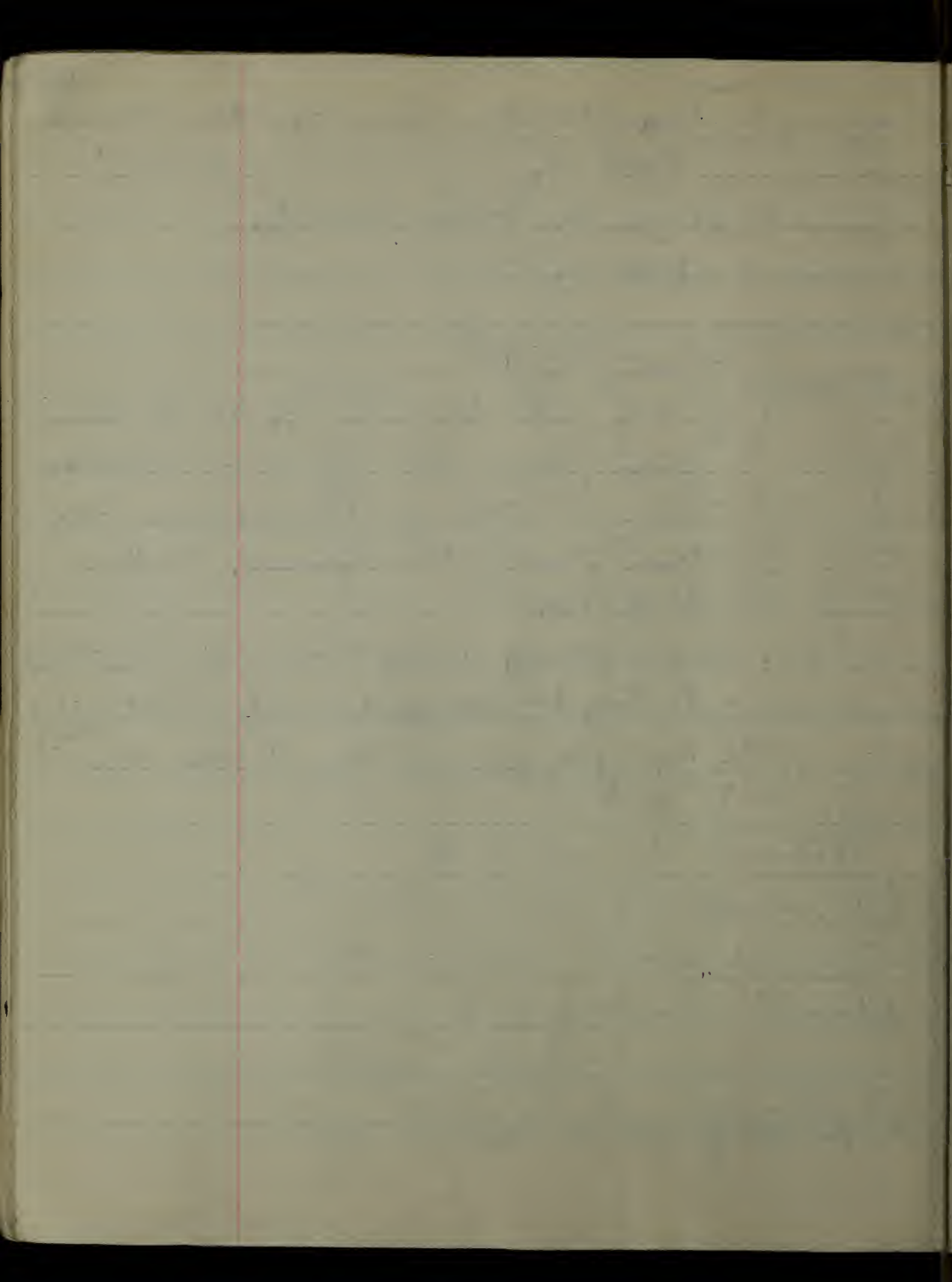
Fears must be conquered partly by faith & by action. This is value of X's "Take no thought for the morrow". "Sell all thou hast & give to the poor" & the emphasis of all spiritual leaders on poverty & simplicity.

But one of the great offices of religion, this conquering of fear? And don't Christ's emphasis on Love & Buddha's on compassion make them as being the two most advanced religions? Even more true than Hinduism?

List of Translations of Bhagavad Gita.

1. Trans. by Bennett - Publ. J. M. Dent, London
2. By F. T. Brooks - ^{a Theosophist} Publ. Sri Yami Vilas Press, Srirangam, Madras Presidency.
Also his - "Gospel of Life" - an Introduction to the Gita. Also his "Complete Handbook of the Gita", containing text, revised metrical translation, notes, & word for word translation with several renderings. Being Vols I & II of the Arjuna - Yoga Series. Get a catalog of the whole series.
3. The Bhagavad - Gita - a Study, by Vishwes G. Bhat. Publ. by G. B. J. Jathar at Kannatala Printing Works, Dharmwar, 1924.
Author is a Candidate, member of Royal Asiatic Soc. & P. of of Sanskrit, Kannatala College. Good
4. Trans. by Chas. Johnston - The Doubleday Book Dept. New York. - Printed by J. J. Little & Sons Co

5. Song Collection - trans. by Edw. Arnold.
Publ. by London.
6. Trans. by Annie Besant.
Publ. by
- ~~7. Trans. by A.~~
7. The B-g with Commentary by Sri Sankar-
charya, trans. into Engl. by A. Mahadeva
Sastri. Publ. V. Ramaswami Sas-
trulu & Sons; 192 Esplanade, Madras.
3d ed. 1918.
8. The Heart of the B-g. (III of Gachind Series in Keling & Phe)
by Pt. Singah Mahabharat of Kuntoli. Publ., 1921
by Prof. A. J. W. Gerny, The College, Baroda. 230 pp.
Rs 2/4
looks good.



Books on Mysticism

"Mysticism" pub. Methuen

"Practical Mysticism for Normal People"

pub. by Dent, London

"The Mystic Way" - Dent

By Evelyn Underhill

By Dean Inge.

"Studies of English Mystics"

"Christian Mysticism"

By Rufus M. Jones.

"Studies in Mystical Religion" - Macmillan

Books on Mysticism (continued)

The Direct Series. - "Directs Old & New" ^{and} ^{g R.S. used}
Mystics of Islam - g R.S. used. ed by
Nicholson. g Bell & Son.

Christianity as Blatant Magic. A. J. Appa-
rany. Christian Literature Society for
India, Calcutta. Rs 1.

Amorism by R. S. Talie. P. all g p.
Mundelewar & S. W. Joshi. Sarawati
Bldg, Gant Road, Bombay

Reflections from the Mirror of a Mystic
translated from works of John Riechbrock
by Earle Buellie, ^{publ} Thomas Baker
London 1905. printed by the Florentine
Typographical Society, 33, S. Gallo St,
Florence, Italy. (a Catholic book)

Books on Crypticism (Continued)

Quote from an article in an Indian magazine called "The Garland", Mar 1926.

"Religion shows the way toward God. It lays before us the several methods to realize God. The methods being means, they vary according to the mental and moral calibre of the race to which it is intended.

Religion is not History. It is not philosophy. It is neither ethics nor science. It is the essence of all. --- To gather all under a single personality or method is absurd."

him by whom we see. Our mind being finite, how can we know the Infinite. As God is infinite we have to go beyond thought, beyond reason, beyond human consciousness to realize Him. Remove that which prevents us from seeing Him. Go beyond thought and personal self, then you are in God. Rituals and philosophy so long as they are a help to spiritual progress which consists in denying one's self or personality, are necessary elements in Religion. Concrete forms of devotion and external forms when they cease to achieve the end form positive obstacles to spiritual progress. Provided the end is secured no matter the means. The external forms of worship vary as they should to suit the different stages of mental and moral calibre.

language adopted by them. Faith and perception are simultaneous. Faith is deep conviction not arising out of reason but out of perception. It leaves no room for doubt or

9. *God's Kingdom*—Being in matter we must first conquer it as long as we cannot avoid it. So Gita teaches men intended in matter how to associate with it yielding not to its temptations, how to fight with matter not avoiding it, and how to become Lord of matter not becoming its servant. The highest conceit of man is the attempt to know God. Men of matter can never know God. Men of mind pretend to have understood God. But it is men of spirit only that can know what God is. God is spirit. It is spirituality that is to be discerned. Rise above matter: you will have a glimpse of God's kingdom.—P.V.S.

July 20. Sundaram tells me his servant before planting the seeds in the garden he had made, said a prayer to the gods, asking that the seeds would be fruitful. Just after they were planted a ~~rain~~ ^{rain} came & the boy was greatly pleased. _____

Andrews says that "Render unto Caesar the things that are Caesar's" mean that if you are taking advantages of & using things provided by a material government, you must pay them back. But he warns the Pharisaees that it is more important to render unto God the things that are God's. A part of his content stress on the things of the spirit, The machinery of life be always subordinated to life itself.

July 20. Talking with Stokes & Kube Run re
Democracy & freedom, Stokes said that in
Switzerland the important part is not the
final achievement of it but the struggle
for it, because it is there that the
growth takes place. The achievement
is merely the symbol of the result.
Government by consent represents a
moral growth, a spiritual process.
Autocracy & anarchy, however,
represent attention to externals
to effects & results, not to the
inner process of growth in self-
governing government in the individ-
uals composing the people. Good
government or moral conduct im-
posed by law or external authority
may seem temporarily to get good
results but there is a moral gap
or lack or weakness or failure of
growth which will sooner or later
be revealed. Indigenous growth is

essential. Cf. importation of parliamentary govt on ~~Italy~~ Italy & the breakdown under was strain into Fascism.

But this q. of integral moral growth, in politics anyhow, connected with the rule of organization.

Doesn't small scale organization result in lower but sounder processes.

Doesn't large scale organization result in ^{political & moral} ~~political~~ ^{realities} ~~realities~~ inevitably. Aren't British & U.S. govt breaking as a result?

Cf. Dewey on Democracy; Pres. Eliot on college freedom. ^{Can you take self govt on} ~~any~~ ^{but a small scale?}

"Gaffia is a perfect gentleman," said Sindham. N.B. also that the man who has the most smile in Bombay is the murderer.

Good Book Shops in Various Cities

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Hatchards. 187. Piccadilly, W,
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The Times Book Club. 42 Wigmore St., W,
Francis Edwards.
Foyles. 12 $\frac{1}{5}$ Chancery Cross Road. W.C.2 } Books sent on
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parts of the world
J & E. Bumpus. 350 Oxford St., W,
H. J. Glazier, 55 Wigmore St., W,
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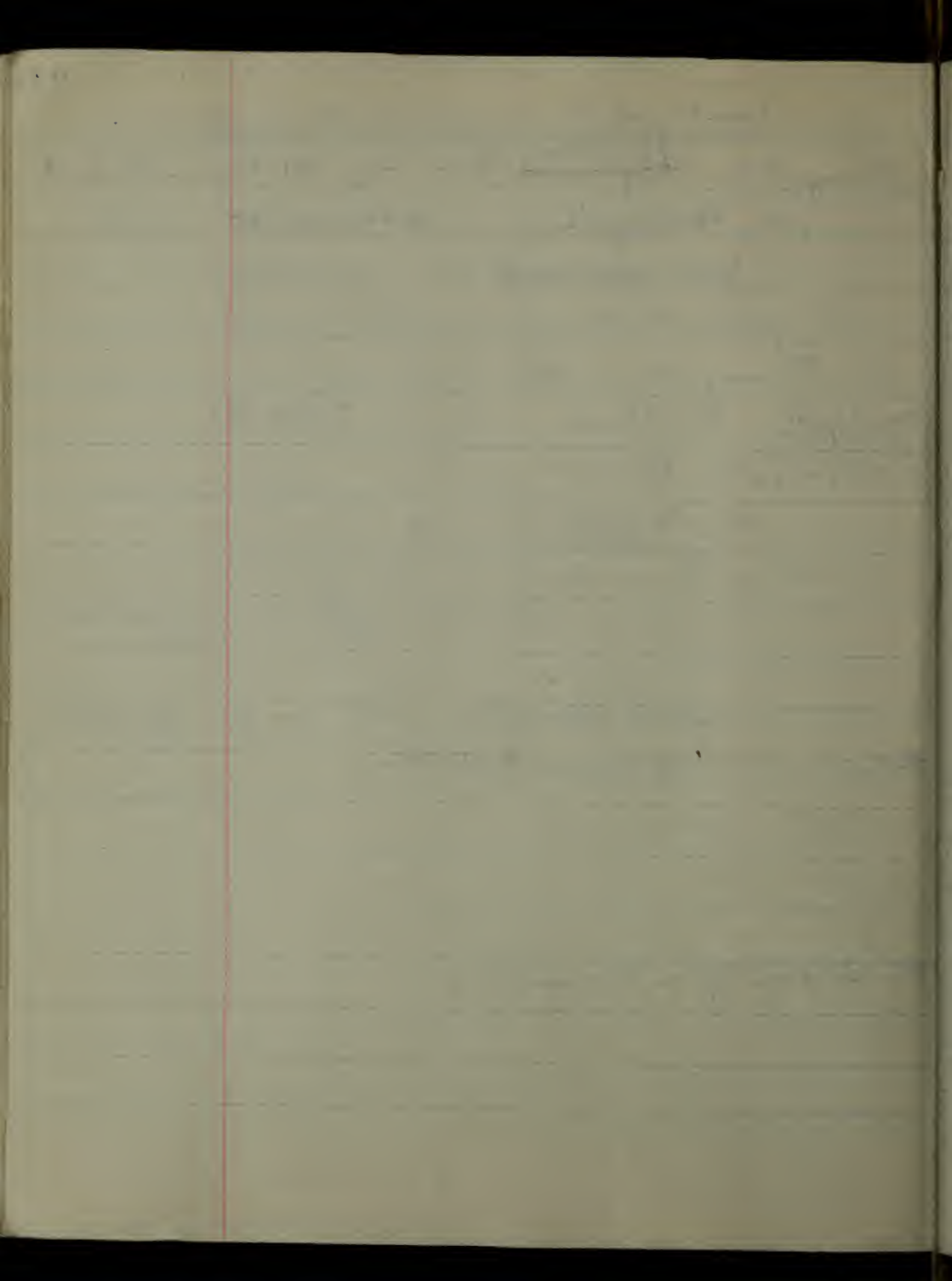
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John Wamman



July 22 Re Stiles Palmon case on America, some reasons why, from Christian point of view he seems wrong are as follows:-

Christ said "~~Off~~ my kingdom were of this world, then would my servants fight, to protect me. But as it is not, they do not & should not use violence. And he tells us all to seek first this spiritual kingdom & that it is the guide to the rest of life. As I want my daughter to be in this kingdom, I will not use violence to protect her any more than X's servants, who supposedly were responsible for his safety, were allowed to use violence to protect his life. But is any part of life less important than life? I say yes.

X said that the K of H was made up of ~~men~~ men children, such as my child.

He was also in the kingdom. No more protection to them as physical or moral harm than to him.

He said we into whosoever came &

child to stumble, ~~but~~ & that occasion
of stumbling must come in this
world. But he doesn't say we may
use violence to prevent an occasion of
stumbling. He.

He said to love your enemies, He
did not try by physical means to protect
any for whom he was presumably
responsible, e.g. his mother, his disciples
the women taken in adultery, his friends.
On the contrary he told them that they
would be persecuted & made to suffer
because they followed him & would even
have to die for it. And he told them
that such suffering was not to be unduly
avoided, but it was blessed & they
could rejoice when it came. He
did not attempt to protect them by
violence vs moral pollution of
the deeds, example & teachings of
the Scribes & Pharisees. He did warn

strongly against that suggestion. He
 said that he came to fulfill
 the Law - including the commandment
 about not killing. And that he
 who break ^{or violate} ~~that~~ the least of
 those laws is least in the K of H.
 And that not one jot or tittle of the
 Law shall be changed or destroyed.

I think he makes the rule re killing
 even more searching, by saying that
 whoever is angry even is equally breaking
 that law. It is a shift to an
 inner standard of judgment, but
 the words re the jot or tittle of the
 Law indicate that the external
 action & test also still stands.

It would still stand in the other case
 re other also - adultery, ^{dissonance, swearing,} ~~the~~ ^{revenge,} ~~the~~
 stealing,

He says to be perfect as God is perfect.
 God doesn't prevent moral evil by
 exercising physical violent coercion.

The example of perfect submission to the Father, followed by his suffering
daughter, might not be making a whole of her but a kind of
Christ said the effort that a whole could make the K of G before a Christian
+ when who recognized the reality of all life by reason of my strength would be
around daughter her life of Jesus.

He says to be humble. Humility
involves no assertion, but physical violence
(+ anger) involve assertion of the temporal,
limited ego over some other ego.

He says he not anxious for the more
& that sufficient unto the day is the evil
thereof. Therefore why ^{is it} ~~is it~~ so sure that
the girl in the Father's hands will
inevitably & irrevocably go wrong &
have her soul ruined? Why not trust
at least a chance that God may some
how protect her?

~~And St John says that~~

X said not to fear what men may do
unto us but to fear only him who is
able to kill the soul. Stokes thinks the
Father is able to do in the case of the
daughter. I doubt. As the missionary
wrote, it is quite possible for a
Rome slave girl conceiving to be a
Christian - even in that terrible life.

of Mohammed
along of the
harlot & the
dying day

After all, plenty of whores are kindly ^{little} & help people in the way that X said his servants should do; - give meat to hungry, water to thirsty, visit those who are sick or in prison, etc. And he said that the women taken in adultery & the harlots, publicans & sinners would enter into the Kingdom ahead of the Pharisees.

Stokes would probably say that if I allow the Palladium to take her, I as well as he, am causing her to stumble & \therefore sinning, & that to kill her would be the lesser sin. ^{Christ} He says that whoever takes the word ^{by implication} shall perish by the word. I.E., No spiritual (or even temporal) advantage gained.

He says that the spirit of God is what counts, not the body, acts or external circumstances. This means that despite her life as a harlot, my daughter in that case could still win into

the kingdom. Stooges applies it to
meaning only that the act of
telling is not wrong if the spirit
behind it is good. ^{Then the act of being a} ~~had to be~~ O.K. if the intent
is O.K.

X says nothing about the respon-
sibility of parents for their children
as being especially greater than anyone
for anyone else, except ^{perhaps} what he
says re causing a little one to stumble.

Re wars, I think it perfectly
clear historically & analytically from
the nature ^{purpose} of modern governments,
^{a necessary} that wars cannot be undertaken in
a spirit of love, but only of
anger & fear. Therefore they are
spiritually ~~meant to be~~ wrong.

Andrews explanation of X's saying
re lying words takes away the only
other argument possible, reminds
me.

Hence, the only phase of

The matter of
 "causing to stumble"
 & of responsibility
 are not wholly clear
 in relation to non-
 violent resistance in
 human relationships.

in principle
 Ahimsa not ¹clear to me now is
 that in relation to so-called lower
 life - animals, insects, vegetables,
 offhand, with them it seems
 to be more of a q. of degree, of
 not killing any more than necessary.
 Also of being kind to them, not merely
 negatively, but actively helping
 them, - giving food, shelter, warmth,
 affection, relief from pain to animals.
 Also to vegetables & plant life for
 which we have assumed responsibility
 or come in contact with, since
 J. C. Moore has shown the capacity
 of them for pain. ^{to}

yet not to be abused, as with
 pains & ants, or so harmful insects
 & plants. As to them, be guided by
 principle that our life is more
 valuable than theirs for self-preservation
 & we may guide life into

different forms. E.g. Use manure to
make vegetables for man's use, instead
of as a new breeding place for flies
^{By not providing any food they go elsewhere & do not breed. This}
^{does not justify the manure.} To limit the number
of scorpions & snakes by building houses
near us. May we not limit other
forms of life just as much as we
limit procreation of children (by
sterilization, or abstinence from sex
intercourse)?

May we pluck flowers, causing the
plants pain, for the sake of our
aesthetic pleasure? To do so for a
sick person in hospital would seem
O.K. (?) Simply another case of all life
depending on other life. Yet wanton
& wasteful plucking of flowers would
seem wrong. There again it is the
instinct which should control. This
the q. is whether in the present
state of society, plucking flowers (e.g.) is

was justified — whether the ~~type~~ act is necessary because of conditions sure to be bound up with & imply a spiritually wrong condition. Consider teachings of Buddha in this respect.

Re killing of ^{or by} individual people Mr. K.G. says that it is better to use violence & kill unless you have courage. Don't use ahimsa if you are afraid. ~~Cowardly~~ Not to use violence because of cowardice is worse than to use violence. This is for two reasons, as I see it. The first is that he who refrains from fighting because he is afraid really hates his enemy in his heart & wishes he could hurt or destroy him. Hence he is guilty of spiritual violence & violence of the sort that X said was wrong & which is sure to break out into physical violence & hurt as soon as it dares to.

But he who has courage to fight & refuses his spiritual claims & can love his enemy. The coward does not & cannot truly love his enemy. And without love he cannot conquer his foe by non violent resistance, for his resistance will necessarily be of the wrong type.

Another reason is that love & fear are the real opposites, so that the coward cannot love & he cannot show true non violence. Not only the non violence but the love is necessary along with the resistance in order to conquer. It is a sort of spiritual 'jui jitan' which needs the guidance & presence of love & in order to win. Somehow the love reaches the soul of the enemy preparing to do violence, & stills it.

Does this also apply in case of wars?

~~Also~~ Hence we may say that not that non violent resistance is always the right conduct, but that it always is ^{possible and} ^{(a) (b)} right provided courage is present; and that it is a sign of weakness to lack that courage; and that we should strive to acquire the courage & then the alimna. A proper understanding of our relation to God & intense striving will help us to have or get or retain that courage & the correction of the validity of ~~our~~ alimna.

Try to work out the way that alimna overcomes the violent man. Also analyze the conditions ^{as they are} in the world, which make alimna always possible in relations between men.

Negatively, men don't have to depend on ~~each other~~ other men's bodies for protein. So that reason for killing or hunting is absent. And outside of machine civilization it is not necessary for men to die

of low starvation or disease in order that others should be supported. Nor is it even necessary that peoples feelings should be hurt or anyone become angry.

The killing of plants by man may be done & is done without any anger, fear, contempt, or ill-will or malice. Often, the the killing of ^{humans} animals or insects is the result of such feelings or of fear.

Presumably such feelings vs animals are also wrong & that courage & love or certainly no ill-will are necessary to ^{prevent} ~~relieve~~ the killing of animals & insects from ^{being} wrong.

Perhaps the courage required is more than mere, willingness to take a risk, a sort of animal bravado or recklessness of consequences. Perhaps it must involve a certain faith in a higher order of things, in eternity or in spiritual values.

1) In the case of the daughter & Pathan
 is when one has responsibility for
 others, mustn't the person responsible
 be like a general with troops,
 willing to ^{take} ~~permeat~~ ~~the risk of~~
 bodily killing ~~with~~ of those for whom
 he is responsible, in order that the
 principle of ahimsa & the recognition
 of higher values & forces may be
 brought to pass on the earth?

1) But that implied - one attempt
 to bring the K of G into ^{manifest} existence
 on the earth & the salvation of
 all men?

1) But it more important to gain
 that recognition of spiritual forces
 by all men than to save any
 particular life? - Certainly after a
 certain age we ~~must~~ ^{can} not create
 moral strength or growth by
 protecting such a person. Hence we cease
 to be morally responsible for him & her.

When the attacker realizes that the person attacked is quite willing to
murder gladly even his life, then the attacker realizes that he need not
fear the attack; but the other will not try to take anything from
him or keep away anything from him; that the attack is really
unselfish and creates no barriers. Then the attacker is surprised, shocked,
awed. The violence is such a violation of humanity, the God-like
+ godliness + love of attack is present even though the attacker is afraid.

I put the feeling created in the
violent attacker by a friend shown by
person attacked something like that
of a thief when he meets a person
quite willing to cheerfully surrender
his goods? Of the Vikings in Sax
Vikings. First a half realization
of existence of an entirely new &
different set of guiding values; then
surprise, astonishment, curiosity,
wonder, awe or reverence, shame, ^{of p 195.}
The shame comes last, upon full
recognition by the evil doer that
his standards (to know himself) are
lower morally than the other's standards
& personality. The astonishment is
enough to stay the attack, the
awe & shame ^{morally} cause a change of
attitude sooner or later. Of
when I saw who attacked Gandhi
- a friend. Of attitudes of state

toward Jesus. That it did not do
 so with most of these was presumably
 due to their spiritual pride, but
 that is not a quality so very common
 among most men of violence.

The same is partly true when a
 man united to his job is suddenly
 conquered by it. He finds no
 resistance, & his own violence hurls
 him into a situation which reacts
 on himself & works him. How this
 would happen on a large scale is
 partly explained by Bertrand Russell.
 His overthrow is so complete that he
 feels quite helpless & hence a few
 boding on awe.

The case of self-sacrifice for others
 when only myself is involved, i.e. a duty not
 to use violence is clear. Also the case
 of war. The case of responsibility for
 others as in the Patton instance, is harder.
 The instance of plants, insects & animals is

not ~~is~~ all clear yet. (July, 1926) All of
them are subject to the condition ^{that}
the person using it must have ^{love &} courage &
not be afraid of death or of the ^{attracting}
force or of the risk of loss. ^{+ loss}

If he has a clear conception &
faith in eternal values & how they
transcend earthly & temporal values, he
probably will feel no anger. But
there are other people who have a
faith in alimna strong enough to
act upon, perhaps waveringly, & whose
faith can best be strengthened not by
intellect but by practice. For
them there will probably be
attacks of fear or anger against
which they will struggle. Therefore
a method for sublimating the
feelings of anger & fear should be
worked out in my book. Also there
should be a full discussion of K's
attitude & his apparent inconsistencies.

that for the benefit of doubtless in U.S.
 & Europe & to further strengthen the
 case intellectually for those whose
 faith but not mind is convinced.

Such a book will find a place in
 India & China also.

~~It~~ It might contain the following:

1. Writings & outline of M.K.G. on Hinduism,
 Love & Truth
2. Collection of attitude & opinion of other great
 religious leaders who favor it; ^{Christ} Buddha,
 Lao Tzu, ~~Confucius~~ Gita.
3. Discussion of Gita & Hindu attitude in general.
4. Discussion of X's words & life
5. Bibliography - partial
 Bibliography
6. Short references to Krishna, Dandabasa, Xian
 Alligier, ^{Swamiji} Swamiji, 7th Day Adventists, Jains,
 Buddhists (from China & Japan)
 Scientists

Can't we say that all men have
 an organ ~~or~~ a means of apprehension
 of spiritual values? This seems to be

indicated by the fact that all great religions have been accepted by all kinds of men from the most ignorant, degraded & wicked ^{eyes} & have actually transformed them ^{if makes belief}. Then if Ahimsa is a spiritual truth & power & method, it may be used as the most steady & violent & find increasing recognition everywhere. To say that some men are incapable of understanding anything but force & violence is not true. Shown by results of treatment of most hardened criminals & convicts, the worst or most barbarous savages.

A good book on theory of Ahimsa is "Ahimsa-digdarśana" by Jainacharya Vijaya Dharma Suri, about 1904-1919.

"Among all the countries of the world in modern times, India has one great gift to offer to the future of the human race, namely, her unbroken religious experience. For India has been hitherto unhampered by the profound scepticism and practical materialism of modern western thought. India has not lost that intuition faculty, - that spirit of the child in man, - which can see God face to face and rejoice in His presence. --- But anyone who knows at all intimately the remote village life of India, - that village life which has produced its own long line of Indian saints, seers and mystics, - knows how markedly distinct and significant this intuition of God's presence is, and how men and women also will give up everything to find it, ... In India life among

the village people is continually breaking
forth into a new efflorescence of spiritual
beauty - the form which that new life
takes may often be strange and unfamiliar
but with all the strangeness of its
self-expression, the perpetual conscious-
ness of God's presence in India is a fact.
It is an inheritance which mankind
can never afford to lose. It has pre-
served one supreme aspect of spiritual
truth, - the intuitional aspect, - for
future generations. C. F. Andrews in
Modern Review

Arnold's Gloss -

"Greece developed to a high
degree the intellectual reason and the
sense of form and harmonious beauty;
Rome founded firmly strength and
power and patriotism and law and
order; modern Europe has raised
to enormous proportions practical

reason, science and efficiency and
 economic capacity; India developed the
 spiritual mind working on the other
 powers of man and expanding them,
 the intuitive reason, the philosophical
 harmony of the Dharma informed by
 the religious spirit, the sense of the
 eternal and the infinite. The future
 has to go on to a greater and more
 perfect comprehensive development of
 these things and to evolve fresh
 powers, but ~~we~~ we shall not do this
 rightly by damning the past or by
 damning other cultures than our own
 in a spirit of arrogant intolerance.
 We need not only a spirit of calm
 criticism, but an eye of sympathetic
 intuition to extract the good from
 the past and present effort of human-
 ity and make the most of it for
 our future progress.

Some Indians argue that Ahimsa is a doctrine to be practiced only by Samyasis who have left the word and its responsibilities, but that all others are to resist evil.

Re Ahimsa the case is clear that to kill just to avoid being killed; to injure just to avoid being ^{physically} injured, is ^{the person threatened} wrong, whether ~~it~~ is oneself or one for whom one is responsible. ~~that is the case~~ ~~it~~. The difficulty or the test case comes where the threatened injury is not physical but moral or spiritual.

Jewish commandments or sayings
 Ahimsa:

"If any one seeketh to do evil unto you,
 do you in well-doing pray for him"

Joseph XVIII, 2. - Talmuds of the Twelve
 Patriarchs.

"Love one another and with long suffer-
 ing hide ye one another's faults" - Phil
XV 14. 2.

"When you might have vengeance,
 do not repay either your neighbor nor
 your enemy" - Book of Secrets of Enoch,
 1-4.

"If thine enemy be hungry, give him
 bread to eat, and if he be thirsty, give
 him water to drink" - Proverbs XXV, 21.

"Bestow benefits on your enemy and
 then will follow of necessity the end of
 enmity" - Philo, On Humanity.

"If thou meet thine enemy's ox or
 his ass going astray, thou shalt

surely bring it back to him again. If
thou see the ass of him that hateth thee,
lying under his burden and wouldest
forebear to help him, thou shalt surely
help with him" - Exod. XXIII, 4-5

"Love thy neighbor as thyself"

Leviticus XIX. 18. thyself

"and what thou" hast, do it to
no man" - Tobit IV, 15.

"Consider thy neighbors things as
thine own." Ecclesi XXXI. 15.

"What is helpful to thee, do not to
thy neighbors" Hillel - Sabbath 3/a.

G. B. Shaw on Non-Violence. Modern
Review (Calcutta) Nov. 1924. p 531

"The moment violence begins, men
demand security at all costs; and, as
security can never be obtained, and
the endless path of it lies through
blood, violence means finally the
extermination of the human race.
That is why the conscience of mankind
feels it to be wicked and finally destructive
of everything it proposes to consume.
Christ and Buddha and Shelley, Tol-
stoy and Gandhi were the mouthpieces
of this conscience; but, though they
did not revenge evil, it can hardly
be said that they did not resist it.
The confusion between revenge and
resistance, between the attempt to
balance one evil by creating another
and the determination to eradicate
evil and dream or even destroy it

agents must be cleared up before men
will enter the path of peace, or on
any path which they are asked to
pursue without weapons and
without responsibility." Distilled
from Current Thought of the present
month. — from an American gentleman

I put the violence of the West merely
an expression or symptom of its failure
to see unity & spiritual values at the greatest
reality. See 4th dimension as to this.

Ahimsa does not apply merely to
personal contacts & conflicts but to
indirect ones. It calls for kindness in
industrial & political relationships as well
as social. It requires unbranched
sense of responsibility & a reduced
size of organisation so as to be

able, psychologically, to fulfil one's responsibilities. In the same way it requires simplicity of living, for many possessions & wants mean irresponsibility & carelessness in relationships of all kinds. This is also true merely as matter of knowledge & time & space. Hence this ^{limited} means economically, well made, organization of production, distribution & consumption. Directly, what, then, is to be unshared & unshared?

In speaking about truth there is no question of irresponsibility provided each one is ready to suffer for his vision of the truth. This would certainly mean sharing of science, poetry, literature of other kinds, art. Calls for paper, & printing press, photography, wireless, cinema, & perhaps airplanes, steam engines, R.R.s & S.S.s.

Referring to J.C. Bose's statement
that plants feel pain for hours after
being cut or injured (see this notebook
p. — for quotation) it seems clear
that plants must suffer when attacked
by worms, aphids and other pests.
So to kill those pests saves the plant
from suffering, tho' it inflicts suffer-
ing perhaps on the worms & aphids.
Which shall I choose? ~~But it~~ Don't
our dealings with plants, insects &
animals in regard to killing them
merely become an alteration of the
incidence of life or the incidence of
suffering among various kinds or
vehicles ^{or manifestations} of life? Hasn't God given
us the choice? ~~But~~ No matter
what we do, ^{to them or refrain from doing} we will cause or
permit pain. Perhaps sins of
omission are as great as those of
commission. here, too. We have chosen

on one or other of them,

of making them, or ourselves suffer.
 If highest or best chance of Self realisation exists in man, is it wrong to ask other forms of life to lose their vehicles, with as little suffering as possible, in order that such Self realisation may take place?

Or must we kill as little as possible so as to allow each form of life to make its own choice, to come to its own fullest possible Self realisation in that stage? Is undue killing like autocracy (of D. May or D. May) in trying to compel goodness upon a form of life from the outside?

Must we avoid undue killing so as to allow almost of Self realisation at its own stage? of Buddha or Tennyson of souls.
 for each? Are we responsible for

sufferings of any plants except such as we have made to grow

like Gandhi's
 fasting for non-
 cooperation?

ourselves or have come in contact
with? *How is it possible for an individual
to have any knowledge of?*

What, in relation to space, is
analogous to memory in time? Is it
an understanding of principles of geometry
No, because that requires study &
memory is inherent. Is it our muscular
& bodily habits in relation to space?
cf. S. Butler on Memory & Habit

MUSIC OF THE FUTURE.

London Times Lit. Supplement.

June 1926.

ORPHEUS ; OR, THE MUSIC OF THE FUTURE. By
W. J. TURNER. (Kegan Paul. 2s. 6d. net.)

The great problem presented by art is the problem as to whether values are or are not inherent in nature. In other words, can a work of art give us knowledge about reality or must it do something entirely different? With the definite formulation of the scientific outlook on the world, this question has been regarded as settled. For the scientific picture of reality does not find it necessary to mention values at all. The scientific world outlook is built up out of conceptions such as mass, force, &c., which make no reference to values. And it is generally supposed that what does not enter into the scientific picture does not belong to reality. Everything else is merely expressive of the peculiarities of the human constitution—in the last resort, of our biological needs. This view, although widely accepted, rests on no satisfactory basis. There is no *a priori* reason to believe that the scientific outlook includes the whole of reality. Indeed, there is very good reason to suppose that it does not. Recent progress in science itself makes it probable that the old scientific

abstractions are insufficient, and also shows that the scientific scheme may be both self-consistent and partial.

With the breakdown of scientific materialism it becomes possible to discuss art in a more intelligent manner. We no longer have to deny or explain away our most indubitable experiences in order to fit a philosophy which denies that they can be what they seem to be. The poet is no longer bound to believe that his perceptions are illusory, and that they testify to nothing but the peculiarities of his neural organization. The case of the musician is rather different. Very little of the best music is concerned to convey perceptions. Its purpose is to depict inner experiences. It throws no light, therefore, on the nature of "external" reality. The problem of what music actually does do is very interesting and very difficult. Mr. Turner defines music as "the imagination of love," a phrase which evidently requires elucidation. It appears, however, that Mr. Turner uses the word "love" to designate what some other writers call the "life-force." He is then saying that music, like everything else, is an embodiment of the life-force. His philosophy is, however, obscure, probably owing to the fact that he uses such words as "life" and "death" in an unusual way.

We find Mr. Turner clearer when he comes to actual musical criticism—when, for instance, he tells us why Beethoven is the greatest of all composers. "With Beethoven," he says, "a new element came into music, an element of such sublimity and beauty that its advent into the world of imagination is comparable in importance with that of sex in the physical world." And later he tells us that this new element is "the imagination of a love transcending both the sacred and the profane."

In Beethoven's music, more than anywhere else, is the evidence that there is the "good," the "noble," the "spiritual," the "sublime." Such words in other contexts sound like humbug, but, as applied to Beethoven's music, they are descriptive of realities. "In the midst of futility and inanity, in the midst of desperation and despair there sounds the music of Beethoven which says without bombast or credo: 'This is *not* the way the world ends.'" And why do we listen? Why does this music compel our assent and, in compelling our assent, inspire us with such a passion of love and reverence for the composer? Whence comes it that Beethoven's utterances inspire in us so unshakable a conviction of their truth so that, as Mr. Turner says, "not all the corrosive acid of the most powerful intellect and the profoundest scepticism can burn through them into any leaden substratum"? Well, Mr. Turner gives us one reason when he says that we realize in Beethoven's music that he was without any of the world's illusions. The disillusionment of our modern poets is felt to be a feeble and superficial thing compared with what Beethoven passed through. This man who, in his late work, reveals the peace that passes all understanding included everything which, in our experience, makes that peace impossible. Here we have the key to Beethoven's influence. We are conscious with him, as we are with no other artist, that we are in the presence of one whose experience is more comprehensive, more profound, more deeply felt than our own and that, moreover, this experience is co-ordinated and unified at a level beyond what we can reach. We are in the presence of a higher consciousness. To listen to Beethoven's music is to live in his light, a light in which our problems are answered or are seen not to exist. Does Beethoven's music then, as he claimed, communicate *knowledge*? If it does, we certainly cannot say what we have learned. We could only communicate our knowledge by playing Beethoven's music. It is certainly not scientific knowledge, and we can define knowledge so that no other kind exists. But the question is not really important, for even scientific knowledge is not valuable for its own sake. It derives its value from the spiritual adjustments that follow upon it. It is one strand in our total experience, and a not very important strand. For the most perfect adjustment we know,

based on the most comprehensive experience, we have to turn to Beethoven's music. The scientist's view of the world, no more than the dipsomaniac's, can disturb that tremendous synthesis. And as a revelation of the final outlook of the spirit of man, when all relevant experience has been assimilated, his music will endure as long as man is as we know him. On this rock, as Mr. Turner has felt, we can build our faith. This is Beethoven's importance, not only in the world of music, but in the whole world of art, and in the lives of men. It is the great merit of Mr. Turner's little book that he insists on music being judged as a revelation. It is from this point of view that he estimates, very justly, the values of composers who, as musicians, are equally great.

The Chinese on Music -

"To act and to give and receive pleasure from what you do is music" - Legge -
The Siles p 276.

"Where there is music there is joy" - B. Lind. p 112

Aug 2. The senses of touch, sight, balance, kinesthetic all ~~deal with~~ are used in building up concepts of space & time. Hearing is used but very slightly for this, - sometimes in relation to direction and distance. Taste is always associated with contact in space; ~~and smell~~ Smell with nearness. But this relative lack of association of hearing with space may be one reason why music is able to give us transcendental feelings & impressions. Hearing is associated with time in connection with rhythm.

a good understanding of the 4th dimension & hyper-space would help to get rid of supernaturalism ^{the antithesis between} & secularism & religion, & thus help mightily to unify

life + give it a central purpose. of
 Edmund Holmes' "What is & What
 might Be" Chap I.

Although most people, I think, ascribe uncleanness or impurity to the sex functions and sex organs, because, I suspect, those organs are very near to or coincident with the two major organs of operation, may we not more wisely look upon this conjunction as being symbolic of how the origin of life is very close to death, very close to the earth, very close to what may no longer be of use & therefore distasteful or poisonous to us but yet which is the very food of the plant world and various worms and insects? In this connection notice that the

two other great organs of excretion,
the skin and lungs, - are not
regarded as primarily unclean.
So deceptive are our senses!

Referring to p 152 (above), a
right apprehension of relations
between the 4th & lower dimensions
will help show us in what
sense & ways we may wisely
deal with, be attached to or free
from the things & activities of
this present world of 3 dimensional
space. 4th or detachment.

Re Ahimsa. There is no doubt
that the energy aroused by anger
is good & must be utilised. But
cowardice & insolence or indifference
are
or, very poor. That is the real

point in regard to which the upholders of the moral value of anger or "righteous indignation" & of those who, like Strongly Hall, value boxing & other forms of physical combat, are right. Mahatma doesn't sufficiently emphasize this aspect, to suit a Western mind. To me ahimsa requires great courage. But the energy of anger should be switched at its origin, from a desire for destruction into a creative channel.

Quinn's interpretation of Buddha's ahimsa, that cruelty & killing result in a short life for us in future existences seems to me a very inadequate reason (see Quinn's Religion of Reason p. 2 —).

giving suggestion that quality of
 a little child referred to by X
 as qualification for entering I.C. of H.
 was its relative un-self-conscious-
 ness, i.e., not aware of separation
 & barriers between its ego &
 others. Of the egotism of
 little children in relation to poor people,
 tramps, strangers, people of other races,
 servants, etc. That surely is what
 X meant. ^{cf. p. 6-7 of this note book.} ^{note connection}
 between this & humility.

LINKING SCIENCE AND INDUSTRY

Edited by Henry C. McTeaif, Balti-
 more, Williams and Wilkins Company,
 1925, 3.50 dol.

This book is one of the volumes in
 the "Human Relations Series" and
 in the words of the introduction is
 intended to be "a co-operative inter-
 change of thought on the messages
 which modern humanistic science has
 to give to industrial administration."

The chapters on "Man and Men"
 by Professor Keyser, "Intelligence
 Versus Reason" by James Harvey Ro-
 binson, "Nature's Administration Me-
 thods" by Professor Patton, and
 "Periodic Planes of Creation" by Ro-
 bert B. Wolf carry the reader into the
 larger implications and relationships
 of humanity and of creative labour.
 A number of references in the book
 look toward linking science and reli-
 gion as well as science and industry.

Of particular interest is Mr. Wolf's
 contribution, the closing paragraphs of
 which are of such unusual significance
 as to justify quotation.

"An irresistible and logical destiny
 is compelling us to recognize that the
 creative principle which is the cause
 of all material phenomena is, in the
 last analysis, spiritual; and it augurs
 well for the future that modern science
 with its vast accumulation of recorded
 experiences is rapidly extending its
 field into the higher realms of life.

"Man's age-long search for proof
 of the fundamental spiritual unity of
 life will continue and there is every
 reason to believe that the remarkable
 synthesis of thought taking place in
 the fields of science, philosophy and
 religion will make man's desire for
 moral and spiritual growth his domin-
 ant motive in life."

Surely all will agree with this ancient Egyptian that nothing should be taken from nor added to a teaching like the following: "If thou hast to do with a disputer while he is in his anger, do not treat him with contempt because thou art not of the same opinion. Do not be provoked with him when he is wrong; away with that! He is fighting against his very self; do not ask him to flatter thy views."

These excerpts from the "Precepts of Ptah-Hotep" were selected from Professor Howard Osgood's translation of the French version by M. Philippe Virey published in 1847, with the exception of the following, which is from Mr. Gunn's translation: "Cause not fear among men. . . . It is another that attaineth by giving unto him that hath not. Never hath that which men have prepared for come to pass; for what God hath commanded, even that thing cometh to pass. Live, therefore, in the house of kindness, and men shall come and give gifts of themselves."

Etiquette was held to be a part of wisdom in that ancient day: "If thou art among persons who are sitting down to eat at the house of one greater than thyself, take what is given thee, bowing low. (Compare with Proverbs xxiii.) Look at what is before thee, bowing profoundly; but do not stare at it; do not look at it frequently; he is blameworthy who breaks this rule. . . . If thou art to have polished manners, do not question him whom thou meetest. Converse with him alone so as not to annoy him. Do not dispute with him until thou has allowed him time to impregnate his mind with the subject of the conversation. If he display his ignorance, and if he give thee an opportunity to put him to shame, rather than that, treat him with consideration; do not keep pushing him on. . . . do not reply in a crushing manner; do not finish him."

The following precepts surely need "nothing taken away, nothing added," to make them useful in our own day: "If thou art a leader to decide the condition of a large number of men, seek the best way. . . . Justice is great, unchangeable, assured; it has not been disturbed since the time of Osiris. To put an obstacle in the way of the laws, is to open the way before violence."

"If thou art one of those who carry messages from one great man to another, keep exactly to that which he has enjoined upon thee.

Beware of altering in speaking the unpleasant things which one great man addresses to another; he who distorts the fidelity of his message by respecting only what is pleasing in the words of any man, great or small, is a detestable being."

While here Ptah-Hotep, with broad strokes, portrays characteristics which probably contributed to make him "the first of those whose work hath made them noble": "If thou hast the position of empire, listen to the discourse of the petitioner. Do not ill-treat him; that would discourage him. Do not say to him: 'Thou hast already told that.' . . . The way to obtain a true explanation is to listen with kindness." . . . "If thou desirest thy conduct to be good and kept from all evil, beware of all fits of bad temper. This is a sad malady which leads to discord, and there is no more life at all for one who falls into it; . . . it contains all wickedness, it encloses all injuries. When a man takes justice for his rule, walks in her ways, and dwells with her, there is no room left for bad temper."

In conclusion, we quote these beautiful precepts that speak to us across five thousand years: "Love for the work they do brings men near to God. Therefore compose thy face even in the midst of trouble, so that peace may be with thee. . . . The gifts of affection are worth more than the offerings themselves. . . . May the love that thou dost feel pass into the hearts of those who love thee; may the people become loving and obedient."

F. P.

THE REVOLT OF MODERN YOUTH.

By Ben B. Lindsey. New York, Boni and Liveright, 1925, dol. 3.00.

Judge Lindsey believes the revolt of youth to-day is a deeper and more significant thing than the proverbial protest of the young against the complacency of the older generation. It is a definite turning in the tortuous path humanity has been treating since human intelligence began its faltering course.

From the pages of his book stands out Judge Lindsey's fine achievement in understanding—understanding of the ignorant, ardent, bewildered young. Untaught by those who should know and help, the young are trammelled by the cowardice and evasion that has preceded them. Particularly is this true in matters of sex, of which stupidity, prudery and mental

double-dealing have made a subterranean labyrinth where high spirited, glowing young things must find their ways without a clue. Those who should love and protect them will not trust them with a clue and yet "the truth is—and every child knows it—that children think and act quite as logically, and much more honestly, than adults; and that their mistakes come from their limited knowledge of facts."

And of those who blunder and painfully stumble, the conventional mind knows nothing, and yet their number is overwhelming. Of them Judge Lindsey says: "I range daily through an underworld of human thought and action whose way is hid, and whose very existence is not quite believed in by work-a-day, matter-of-fact persons, even though they could find it all beneath the choppy surface of their own existences if they would but take an honest look. There, by long experience, I have learned how I may breathe and move freely in sympathetic communion with life that is beautiful, shy, abundant, and often savagely primitive.

"One picks one's way through an unearthly, sometimes a terrifying, twilight. One wanders down long vistas, shadowy and lovely, that are the inner lives of people. It is holy ground.

"Ways of judgment are different in this dreamlike country of my explorations. Even though one be a 'Judge' he does not, as in our outer, superficial world, say glibly of This, 'It is good', and of That, 'It is bad.' I have learned, I think, not to judge anybody any more for anything, and to call nothing common or unclean. I claim no special virtue in this. When one discovers at first hand the truth about people, one has no choice. The human spirit is beyond human judgment."

The great majority of the sex delinquents with whom he has dealt are children who have reached physical maturity before they have attained mental stature. The child mind is left to struggle alone with the strongest force of nature—and almost invariably in partial or complete ignorance.

The book is much more than a case study. It presents a philosophy founded on experience—for Judge Lindsey finds his method of understanding and confidence supremely satisfying in its effect of righting the young lives which come under its influence. He says: "Intolerance is founded on our conviction that we are running things, that our decisions and opinions are important, and that ruin will follow if somebody else who thinks less correctly be permitted to make a few mistakes...."

"Belief is the natural and instinctive thing; the religious instinct is as deep rooted and valid as the sex instinct. It is because I believe this that I stand ready to adventure with Life, to take chances with people, and to stop worrying about what will happen to the human race if a 'wave of looseness' hits it. Its life is a progression. The Force that makes it so is stronger than our follies can ever be: and it turns even these to account."

It is a part of Judge Lindsey's creed that there is nothing in the world that is not a legitimate subject for honest discussion—yes, even for dishonest discussion. I wouldn't shackle any kind of discussion whatever. I'd leave the truth to survive by its own strength, as it infallibly will."

E. T.

Another review of same book.

pounded by the authors have a universal value and may be applied with profit to the understanding of the thoughts and actions of youth all over the world. For youth is in revolt everywhere and demands a new life and liberty to fulfil the fresh aspirations surging within its heart. There is a common ferment of freedom in the mind of the younger generation in all lands. The particular sphere of its manifestation may differ according to the political, social, economic or religious requirements of the several countries; but there is a striking similarity in the main current of thought, emotion and methods of action pursued by young folk everywhere. Therefore it is much the same lesson that students of social, political and religious reform all over the world have to learn so far as the standards of revolt set up by the younger generation are concerned.

Judge Lindsey, the chief author of the book under review, is specially fitted for the task before him by his intimate personal contact with the young men and women of America during his 25 years' life as Judge of the Juvenile court of Denver. In that capacity he has acquired such a thorough grasp of youth psychology, the inner springs of juvenile thought and action that his observations on questions concerning the conduct of youth carry a unique weight and importance. The Judge does not mince his words in exposing the ugliest sores of American social life. Courageously facing all misrepresentations of his objects in uttering the whole truth, he gives the reader a realistic and truthful picture of the looseness of sexual life and relationships, particularly among the younger generation of America. The revelations in the volume are highly shocking to all advocates and lovers of the life of Brahmacharya in educational institutions and should serve as an impressive warning to those of us in the East who would blindly follow the West in its old, exploded socio-educational systems and ideals.

The major portion of the book is filled with stories from actual life, gathered by Judge Lindsey at first hand, illustrating how the prevailing social codes and conventions in America work havoc on its youth and how

the revolt of the latter is an instinctive reaction against the system of artificial taboos, social superstitions, intolerances and hypocrisies which the elders blindly impose on the young. In the remaining portion the authors make a strong plea for the exercise of reason, sympathy and understanding in the solution of the several problems concerning sexual life—problems which are violently knocking for solution at the door of society through the rebel hands of youth.

A few facts and figures furnished in the book may help to give the reader an idea of the grave situation that threatens American youth. Speaking about Denver—which is not an abnormally immoral place, but represents the average American society—Judge Lindsey informs us that of the young men and women who go to parties and dances and ride together in automobiles, more than 90 per cent indulge in hugging, kissing and other such small liberties with each others persons. At least 50 per cent of these youths, we are told again, do not confine themselves to these minor liberties, but go further and indulge in other sexual improprieties which are dangerous to the health of the youths. Yet another point to be noted is that 15 to 25 per cent of those who begin with hugging and kissing eventually "go the limit." This does not, the author adds, mean in most cases either promiscuity or frequency, but it happens. This is a most conservative estimate of the facts. For Judge Lindsey says that he has at hand figures which indicate with certainty that for every case of sex-delinquency discovered, a very large number completely escape detection. Speaking of boys and girls separately, the Judge states that 50 per cent of high-school boys have sex-experience by the time they finish the school. As for girls, we are told, that one high-school girl in every ten have their feet set on more or less perilous paths and are in need of guidance and counsel. These figures include only the ages 14, 15, 16 and 17 and not the higher ages where the delinquency is greater.

While narrating the numerous stories of sex-delinquency and domestic tragedy that came within his knowledge Judge Lindsey makes many

a sane observation on the social, biological, psychological and moral significance of the revelations which deserve to be carefully noted by all who have anything to do with the education and up-bringing of youth. The book makes a most informing analysis of the factors that have contributed to the failure of the home, the school and the church in preserving the health and morality of youth. The cure for the wave of sexual looseness that is threatening American society, in the opinion of Judge Lindsey, does not consist in merely denouncing the lapses of the younger generation or enforcing any rigid code of morals. He thinks that the prevailing, traditional, outwardly imposed code of taboos and prohibitions should be replaced by a voluntary adopted code of genuine internal restraints, intelligently enforced on themselves by the young men and women. Government of the young through Fear should give place to a policy of governing them through an enlightened freedom and sense of responsibilities. Such a voluntary code of internal restraints can be cultivated according to the Judge, only an education of the right type which will place before the young all the knowledge about sex and remove from their minds ignorance and fear which are at the bottom of their anti-social revolts. The authors condemn the average American home and school as places where age-old insanities are forced down the throats of the young. The lot of the children brought up and educated in these places is likened by them to that of "a sane person set down in a lunatic asylum run by adults for adults." The remedy for the prevailing evils and abuses, in the opinion of the authors, is real education and real religion in the light of the truth of science. "Truth, if we will but spread it over the face of the world, can save us. Not a blind clinging to minor conventions, not a clinging to the sterile past, but the free spread chiefly through schools, of scientific information that would give every young person going out into the world a comprehension of the laws on which the life of the race and the life of the individual are founded. Give us *that* and the race will surely achieve a great destiny. But fail to give it, keep us in the bonds of superstitious

ignorance, afraid of a lot of hell-born shadows and we shall tread the path of racial deterioration on which our feet may even now be perilously set."

In these words Judge Lindsey utters the warning that adults who insist that Youth must follow no new thing but implicitly follow old traditions are doing their best to destroy the race. He interprets the Revolt of Youth against the bludgeon of ignorance and superstition with which the elders are trying to suppress them, as a sign of the native ability of the race to find its soul and to live in harmony with the laws of God. In another place in a passage burning with righteous indignation the Judge condemns the stupid tyranny of parents and teachers in imparting to the young the old-world tooth-and-claw philosophy and all the age-old hypocrisies they live by without acknowledging them to themselves. Judged by their fruits, he considers the average American home and the school as the abode of insufferable vulgarians and bigots who try to bring up their children through hollow and second-hand exhortations and stupid commands. He says: "To them the art of hypocrisy has always been as the breath of life. More—it is a cloak which protects their white and tender hides from the gusty winds of Reality. They can't understand that human beings can live without it. They think pretence is necessary to their authority. Later, when the child discovers the pretence, at just about the time when he is suffering the physical and spiritual growing pains of adolescence, the sham authority crumbles and he is left with nothing to stand on save what he can fashion for himself. But builded in simple honesty, the foundation would have held solid as a rock."

Proceeding the Judge describes the results of this adult folly on modern youth which he compares to a boat with no properly trained pilot, no point of reference and no clear cut purpose. "It lives in the present and for the moment, finding no stimulus in the thought of a goal ahead. It is emotionally unbalanced and wanting in nervous and mental stability. Therefore it is crazy for excitement and averse to disciplined effort; and it automatically and instinc-

tively avoids contacts with life which are not superficial and easy." The responsibility for driving the younger generation into such a sad state the Judge has no hesitation in laying on the shoulders of the adult generation which according to him, is still trying to force upon youth a body of traditions, customs, laws and forms of authority in which it does not itself any longer believe and by which its own inner life is no longer dominated. The process by which youth is spoilt is also described by the Judge in a striking passage which shows to us his penetrating insight into and complete mastery over the psychology of youth. He also puts a good deal of blame on the parrot system of education which helps only to make young people into "rubber stamps, slaves of mass sentiment" like their elders. He observes very correctly, "However much youngsters may seem to depart from the old traditions of thought and conduct, they nevertheless do act and think consistently and strictly within the limits of certain shifting codes and traditions which they have created for themselves. They dress alike, look alike, so far as they can, and act alike. They dread being different from their fellows; and the pack will set upon an individual in it who does not run true to form. This is as true among our youth as it is among the older generation. However much youth may flaunt its independence, therefore, it has little genuine liberty, little real emancipation. By its departures *en-masse*, from ancient standards, it has doubtless achieved some real progress; but its individual members have simply jumped from one form of slavery into another. License is bondage. Liberty, on the contrary is a free obedience to laws more compelling and difficult than human law and far more exacting. Youth, unhelpt by any wisdom but its own, often confuses the two."

The author thus explains how youth inherits from its elders the intolerance of freedom which the latter consistently practice. He then exposes the evil effects of such intolerance, of such compulsion on individuals not to be individuals, but to conform to a cut and dry pattern of conduct and morality. He shows how the impulse of fear

which is brought into play by such compulsion exacts in the child a silent, ill-defined hostility which later on manifests itself in "the deliberate defiance, aggressive independence, jeering rebellion and genuinely anti-social conduct."

"Government through fear", he says, "produces the impulse to do the other thing—in secret, if need be. It rivets the child's attention on the negatives of life. It makes of them an overpowering suggestion, it creates an overpowering impulse to turn them into positives, till the "Thou shalt not" of tradition becomes the rebellious and unreasoning "I will" of modern youth." That is the genesis of the Revolt. We are now, in the view of the author, at the parting of the ways in the business of governing the young, the choice being between Government through fear on the one hand and government through reasonable counsel, through conviction, and through the art of imposing responsibility on youth, on the other. In the chapters that follow, Judge Lindsey applies the above principle of Government to the regulation of the sex-impulse in youth and lays down the rule that the crude sex-hunger, like food-hunger, should be governed and controlled not by legal fiat and moral compulsion, but educated wisdom, common sense, self-control and the good taste of the individual. He then shows by giving instances from actual life that such self-control is possible to young persons provided they are completely informed in time about sex-matters and given a healthy perspective, a properly focussed mental and spiritual vision. His conclusion formed after much thought, observation and experience is that the only thing capable of effectively controlling the sex-life is an educated, delicate preference for that sort of conduct whose actuating motive might be safely adopted as a safe rule for universal human conduct. He therefore pleads for "an intelligent, voluntary discriminating loyalty on the part of the individual to motives and standards which he honestly and sincerely considers valid." Such an individual we are told, would never rashly or wantonly depart from the way of the majority. But he would be at liberty to do so if the reasons for such course seemed really right and adequate to him

"With such liberty of action," Judge Lindsey observes, "many would doubtless make mistakes; some of them would make fatal mistakes. Hence they would need to become accustomed to their liberty by degrees. But the final result would be to strengthen the moral fibre of the race and to give to our social life a stability it lacks at present." Further on he says: "I am not saying there is no peril in freedom; I am merely insisting that, in the long run, freedom will be a less perilous thing to the race than the excess of law and custom by which we now make ourselves morally weak, flabby and soft." From these words of the author it should not be thought that he holds that no sort of restraints on individual liberty are necessary. He does not think that the world has reached such an ideal state and admits that society has to prescribe certain others. He however adds: "What we have so far failed to comprehend is that there should be as little of this *verbatim* business as possible. Also that there should be in the public mind a clear-cut, educated conception of the value of originality, of initiative and of the impulse which some individuals have to be different in thought, word, and deed and from their fellows. Progress comes through persons who are never satisfied and who want to think critically and to do things differently, often in violation of customs held by the majority to be sacrosanct. The liberty of these human variants to shock the conforming majority should be very large."

After enunciating these general principles which should guide the reformer in reconstructing the socio-moral codes and conventions, the authors proceed to discuss in detail the several questions arising therefrom, the extent of personal liberty to be allowed in matters of sex, the reform of the institution of marriage in the light of its failure to regulate sex-life, satisfy the needs of American humanity or bring happiness to American homes. Here also some of the facts and figures provided in the book reveal a shocking state of affairs in the domestic life of America. The marriage-muddle, we are told, is responsible for the fact that there are, at least, fifty thousand girls in New York living with men who are not their husbands; girls who should

become mothers and don't dare to have children because of the attitude society would take toward them. It is, again, the marriage muddle, combined with the deliberately fostered ignorance about birth control, that is responsible for probably at least a million and a half abortions performed in America every year.

The authors devote more than ten Chapters of the book to discussion of the problems of marriage, free love, unconventional unions, illegitimate children, birth control and other allied questions. He advocates a new freedom in the relation of the sexes, a freedom which would not mean Free Love, nor the destruction of the institution of marriage, but is based "an extension and alteration of its prerogatives within lines that would permit a hitherto unknown measure of human freedom and happiness." As regards the details of the author's constructive proposals for reform we have no space or necessity to go into in the course of review. Those who feel sufficiently interested in them should go in for a copy of the book itself, which, we have no hesitation in saying, is full worth its price and deserves to be read through by all students of social reform especially in India for we are now passing through a stage of transition and witnessing a slow but sure breaking down of our social institutions under the stress of new forces. A perusal of a book, like the one under review, dealing with social problems in the West should help us in this critical stage of our social evolution to avoid many of the pitfalls that the people of Europe and America have fallen into and from which they are now trying to get out with so much difficulty.

One striking feature in Judge Lindsey's method in dealing with the whole problem of sex life and social reform is his implicit regard for truth and faith in its inherent power to survive by its own strength. He is conscious that the established forces in America, as in other countries of the world, are bending their energies to the suppression of truth. But he refuses to be a party to the conspiracy of silence and hypocrisy which is formed in order to maintain the existing order. He says: "The organized forces of society are static. That is what the

organised for. That is their function. The maintenance of a static order, a stable order is their reason for being; and if the static and stable order happens to be a lie, that makes no difference. It is sufficient that it be static.

The Truth? What could an established static order of things care for a thing so fluid, so promiscuous, so elusive, so difficult to come at as the Truth—save to kill it if possible?

The Truth is destructive to things established, every thing we call fixed, settled, stationary, it sweeps along before it like so many chips on the surface of a torrent that rushes, through the Universe—and is the Universe!

Most of us are afraid of roaring torrents. We want to be comfortable. "What will become of civilisation?" we cry. And then we set to work with dams of sand to stop the flood. But I would not stop it, if the mere crooking of my finger could turn the trick. I would not stop it, not though I knew it would drown me—which it might. If Truth would drown the world, I say, let it. It isn't much of a world if such living waters as these won't buoy it up."

In these sage words we get a glimpse of Judge Lindsey's nobility of mind, breadth of vision, high purpose and deep sincerity—qualities which reformers all over the world would do well to emulate. Here we have an inspiring message from an ardent devotee in the temple of Truth relentlessly cast aside all established hypocrisies and unyielding dogmas in a courageous and determined pursuit after that Light Eternal. It is the author's firm faith that youth has an important function to fulfil in this incessant pursuit and he is also hopeful of the outcome. This is evident from the following:

"That the youth of today makes mistakes," he says, "disturbs me somewhat, but not exceedingly. That it is honest heartens and delights me much. Here it comes with its automobiles, its telephones, its folly and its fun and its open and unashamed refusal to bow down to a lot of old idols made of mud; and it makes me hope 'for the revolt of youth', he adds, "with a scientific and mechanically grounded civilisation at the back of it, offers the world more hope than anything that has happened in centuries. About

once in so often, the human race rediscovers Fire. This younger generation, Prometheus-like, is doing it now."

In the later chapters of the book Judge Lindsey makes a moving exhortation to his brethren of the elder generation not to hamper youth in its divine pursuit after Truth by putting on its feet the shackles of the tradition ridden past. He asks: "Can we not start, as it were, a New Past which will disown and repudiate the shackles and chains of the Old while clinging to those things it offers that are good?" His own answer and appeal to the Adult world is: "we can indeed! We can let the numbing poison of irrational tradition stop with us—the poison that has warped and cramped our past in the racial life. Oh that our race might seize upon that truth, and then damn this tribal incubus into the limbs of forgotten things—setting youth free forthwith,—putting into its strong and eager hands the keys of Life and Death,—saying, "we from whose loins you have sprung trust you! Make of yourself a force that shall work for righteousness, to the creation of a new heaven and a new earth. Do it in your own way, and by whatever means commend themselves to you as just, right, and able to stand the test of use."

No saner or nobler words of advice could be given to our elders than these. Nothing but the happiest relations can subsist between the young and the old if the above counsel is carried out in its true spirit. For that it is not necessary, as the author is careful to point out, that the elders should predict and prescribe what the specific plan of action is to be for their children. All that is needful is that by means of a right system of education, we lay upon the hearts of our young people the conviction that they have a solemn duty to be good and productive citizens of the world; that we plant in their minds the suggestion, the faith; that it is their normal desire to be such; that we make it possible for the good will and the spontaneous idealism, which are youth's natural gift from God, to grow unhampered, as grow the flowers of the field; that we protect them from fear and from the acceptance of second-hand, standardised, cut-to-pattern thought as from a plague; that we give

them a back-ground of essential knowledge which withholds no fact on the ground that there are things which must not be known or discussed; and, finally, that we teach them the Art of Living and permit them a philosophy of effort which will carry them through and keep them headed wondering, yet fearless, toward the far horizons to which they naturally aspire."

Further on he adds: "If we can consciously and deliberately bequeath them, to the limit of our ability, an unstinted, ungrudged heritage of Health, Beauty, Honesty, Fearlessness, and the knowledge that casts out fear, we shall have done our duty by the future and handsomely disowned every part of the Past that cannot prove its own fitness to survive without artificial rejuvenation at the hands of worried conservatives. Thus we shall have made of our own warped minds and crippled bodies a bridge over which our children may cross to better things. More, we shall have laid upon the state a benison that will protect it from all harm, because we shall have placed it, unfearing, in the hands of God."

The above gives in a nut-shell Judge Lindsey's message to the adult world. It is the out-come of his prolonged experience and patient thought over questions of life and death that came up before him while presiding for 25 years as Judge of the Juvenile court. There is nothing impractical or unsound in it. He holds every one of his suggestions to be possible, nay, inevitable, and no thinking person can express dissent. But the trouble is that to carry out his gospel requires courage, faith and a belief that good things, true things, survive by their own excellence and by the strength of the truth embodied in them. We can't believe, in the words of the author, that necessary things are stronger than our worst follies and that any rigid custom or tradition which cannot stand this test does not deserve to persist unchanged. "That is why," he says, "we refuse to encourage in our youth sound fundamental motives of action which they must be free to use according to their judgment, even at the cost of blunders and mistakes. Rather we insist on saying precisely how they shall use them. I

repeat that our fundamental sin is our lack of faith."

In the concluding chapters of the book Judge Lindsey answers some of the objections usually raised against his gospel of freedom by critics who are as much concerned as the Judge about the wave of sexual looseness that is sweeping over America and the West in general. The author's letter to the Rev. R. P. Schuler, in reply to an attack on him in the press, given in the book, provides a brief, but conclusive answer to the school of thought which raises customs and traditions to the level of eternal verities and looks down upon the revolt of youth as an unpardonable sin, directly promoting the much deplored looseness. Judge Lindsey is never tired of reiterating that the blind attempt to place youth under the authority of the Past is the root of the evil and causing thousands of young people to overshoot the mark of wisdom and moderation in their blind plunge away from arbitrary restraints and penalties. Once these restraints and penalties are removed and boys and girls are permitted to make their own under wise counsel, with no savour of arbitrary restraint, it is the Judge's firm faith that they will be moderate, that they will test every new idea and new custom with due caution and responsibility. If any say that youth is incapable of using such freedom aright and that its revolt, its search for new things is immoral, dangerous and destructive *per se* than he says: "I, for one, ferociously deny it; I deny it on the authority of a personal experience with young people which, I venture to say has not been duplicated by any man in the world. I am no arm-chair theorist."

It is with such sure confidence that Judge Lindsey speaks and faces his opponents. We have sufficiently burdened this review with extracts from the book so as to present the problem of youth's revolt clearly before the reader and explain the issues involved in the impressive words of the author himself. One may not agree with all that Judge Lindsey says or proposes nor share with him the unbounded faith he professes in the ability of youth to lift after itself without the restraining and disciplining hand of the Adult. But after a careful

of society are static. That is what the

Aug 22.

Except a grain of corn fall into the ground & die "etc". If we believe we have an eternal spirit in us, we must recognize that the only way it can get freedom & greater life (higher dimension) is to leave this body (3 or 4 dimensions). \therefore We must be quite free from fear of death - ready to meet it any time cheerfully.

When I stop to think of it, a jail sentence would not be so hard to bear. I know how to be lonely. I know how to exercise in small space. I would be glad to do hard physical exercise every day. I have learned to put up with fleas & other biting insects. I can sleep on hard bed. I have gained inner resources & have much to think over. It

would be a fine chance for study,
reading, meditation. My friends
would read books & others I could
get in jails. I could learn new
kinds of humility & could even
there find chances to help people.

∴ need have no fears as to results
of opposing ^{great evils} ~~great evils~~ etc in U.S., if it
came to y. of war service or the
like.

Stalin's idea. Re ahimsa, we may help a
butterfly e.g. out of spider's web
not because of them but because
of our own sense of pity. It is
not wrong for the spider to kill
the flies. It is his dharma.

~~But~~ But among men, killing is
an 'infringement' of the ^{moral} standards
to which mankind as a whole
have arrived & ∴ to prevent it is
to help the other men as well as

oneself. The function of some
lives (e.g. a baby who dies in
infancy) may be almost wholly
to modify experience of others
e.g. the ~~old~~ parents. Or the
butterfly who is thus, saved may
its ~~value~~ ^{experience} is of more value to
the ~~reaper~~ ^{reaper} than to it, perhaps.
Because the reaper's ^{experiences} ^{experiences} is
on a wider & greater ^{higher} plane.

These are Stokes' 'ideas'.

Try to imagine what would
happen to the world if nothing
died for a year or even a week,
neither animal or vegetable or
insect or bacterium. Thus
realize the usefulness & function
of death. Even suffering may
be useful as coming us to
justice

List of Books to Enable a Westerner
to understand the Thought & Attitude
of India (Religious & Philosophical)

Edward Carpenter - "Pagan & Christian Creeds"
especially the appendices on Upanishads.
Ibid - "Toward Democracy" - whole vol. Both
these books publ. Allen & Unwin, London.
Edmund Holmes - ^{"U.I. of what is, what might be"} "Creed of Buddha" - John
Grove, London
Fielding Hall - ^{"Crest of Christ"} "The Soul of a People"

D. G. Munkeji - "Caste & Outcasts" New York
"My Brother's Face"

Sister Nivedita - "Web of Indian Life"
Macmillan - London

Tagore - Sadhana
Gitanjali
100 Poems of Kalidasa
Creative ^{Unity} ~~Personality~~
Personality

} Macmillan

"The Song Celestial" - Trans. of Bhagavad-Gita
by Sir Edward Arnold -
Kegan Paul - London.

Introduction to Barnett's Translation of
Bhagavad-Gita - W. B. Dant - London
Arnold's Gloss - Essay on the Gita -
Anya Publ. House, College St.
Market, Calcutta Rs 5/-

The 13 Principal Upanishads - Trans. by
R. E. Hume - Oxford Univ. Press - London.
(Read chapters first)

Georg Gimm - The Doctrine of the
Buddha - Publ. 1926 Offizin W.
D. Engelke, Leipzig, Germany.

Ramayana of Tulsidas - Trans. by F. S.
Growse - 2nd ed. Publ. by
Ram Narain Dal, Allahabad,
U. P., India (about 5 Rs.).

Sir J. C. Bose - Life Movement in Plants

Plant Response
Response in living & non-

living
Researches on the Irritability
of Plants

} Song -
man
green

see re journal

Reality of
material world

The Fourth Dimension, or Another World,
by A. T. Schofield 4/6

Allen & Unwin London

" or
" In Words of Sybil Reuland -
tion "

Aug 21.

Inasmuch as printing & writing
were designed chiefly to overcome
obstacles of space & time, education
in literary is not as important as
education in those things which
transcend space & time, e.g., kindness,
humility, love, courage, realization of
God's presence in all.



Drawing by J. J. Lankes for the Jacket of "The Advancing South," by Edwin
Mims (Doubleday Page).

Books on Metageometry & Non-Euclidean Geometry

• Flatland - Abbott Rev. Ed. Blackwell, Oxford 1926
10s 6d

> Another World, or the 4th Dimension A.T. Schofield.

Revised 1926. Oxford, Blackwell Allen & Unwin

- 60 BROWNE. The Mystery of Space. A Study of the Hyperspace Movement in the Light of the Evolution of New psychic Faculties and an Inquiry into the Genesis and Essential Nature of Space by Robert T. Browne. Demy 8vo, cloth (pub 15s net)

Kegan Paul, 1919

0 5 0

Post. 6d

The author outlines briefly the progress of mathematical thought which has led up to the idea of the multiple dimensionality of space. He states the cardinal principles of the non-Euclidean geometry and offers an interpretation of the metageometrical concept in the light of the evolutionary nature of human faculties. He also teaches us to distinguish between sensible space and geometric space, and demonstrates that the idea of hyperspace is a herald of a new epoch of intellectual expansion and evidence of the first outcroppings in the human mind of a new faculty which will in time become the normal possession of the entire race.

catalogue # 263
2-11-25

W. Haffer & Sons Ltd., Cambridge, England.

• Non-Euclidean Geometry - Roberts Bonola
trans. by H.S. Carslaw. (Historical & critical)
Open Court Publ. Co. \$2.

> Elements of Non-Euclidean Geometry - D. M. Y.

Somerville \$2.00 Geo Bell. Also Open Court

> Space & Geometry in Light of Physiological, Psychological & Physical Enquiry. Ernst Mach.

Trans. by T. J. McCormick. \$1.00 Open Court

Essay on Non-Euclidean Geometry
by Georg Riemann. Open Court

> Carlaw, H. S. - Elements of Non-Euclidean
Plane Geometry & Trigonometry. 6 s.
Longmans Green,

Manning, H. P. - Non Euclidean Geometry
Ginn & Co. - Boston 1901

> Manning, H. P. - Geometry of Four Dimensions
Macmillan

D. M. Y. Sommerville - Bibliography of
^{Space of N dimensions}
Non-Euclidean Geometry (London,
Harrison, printed for St. Andrews
University Press, 1911) Oxford Press. 10 s.

J. L. Coolidge - Non-Euclidean Geometry - Oxford ¹⁹¹⁹

> C. H. Hinton - The Fourth Dimension
London 1904

A. Korzybski - "Time Binding"?

> D. B. Mair - "Fourfold Geometry" - Methuen
1926. 8 s. 6 d. n. Begins w. elementary geom, but
carries up to vectors & tensors.

H. L. MENCKEN has been making a plea for a new slang dictionary; when that comes to be compiled this reflection of a flapper, furnished by *Liberty* (Chicago), may offer a few words:

GERTIE MAKES A HOT DECISION

BY GORDON SEAGROVE

I tell you, Pearl, I'm givin' the air
To the cookie-dusters and parlor snakes,
An' all them sheiks with the patent hair—
How could they keep a mamma in cakes?
All they can do is spoon and dance—
A rush of brains to the feet beneath.
I'm kissin' 'em out! I want a chance
At a ploddin' guy with 3 gold teeth!

A steady guy with his pants cut raw.
You get me, Pearl—your Al's that way.
An' a strong man's bust an' a fireman's jaw.
Lead me to him, is all I say!
A thrifty bozo that's after the gilt
An' asks for bids on his bridal wreath.
Show me that kind an' I'll chirp, "I wilt."
Gimme a plodder with 3 gold teeth.

Honest, Pearl, if you'll read the books,
You'll find that guys that gathered the gelt
Was mainly weak when it comes to looks.
But terrible strong in the business belt!
Me, I'm for 'em! Gimme 'em plain!
Bury the cake-eaters deep in Lethe
(That means "fini"). I'll say it again—
Gimme a plodder with 3 gold teeth!

Seagrove

Aug 23

Stokes said today that we ought to think not so much about not fighting, but about what things to fight.

What about peace at any price?
O - is it that we don't realize the spiritual price we pay for war or anger or hate? We should estimate the price truly.

Aug 26.

In connection with our metaphysical & spiritual religious ideas of infinity note this from W. E. Boole's "Logic of Arithmetic" (Oxford Univ. Press). p. 21

" ∞ has reference not to length or quantity, whether great or small; but to release from certain restrictions to which the values specified as finite have been subject." Cf. relativity of all things, and to quotation on atomic time in Note Book # 2 p. - and to the quote from St. Julian of Norwich "Showings of God".

From T. P. Nunn's "Education, its
Data & First Principles" p. 144

"It is an ancient and profound truth
that education should teach men to love
and hate the right things; but the
sophism must not lead us into the
error of supposing that love and hate
are of co-ordinate value. A love, since it
urges one to explore and develop the
riches of its object, is a principle of
growth, of expansion; a hate, since its
aim is to destroy relations with its
object, is, so far, doomed to sterility.
Hate is fruitful only when it is made
to subserve a love, by eliminating
hindrances to its growth or purging it of
elements that deface its nobility. Thus the
'paternalism' whose core is the hatred of
other nations is a poor & fruitless thing,
but hatred of the deeds that stain our
country's history is the source of a

"inflamed
indignation"

valuable regard for her honor. Similarly - to
 compare a smaller thing with a greater
 hatred of 'sluggishness' and ineffectiveness is a
 necessary element in every type of 'scholarship'.

"We conclude that the central duty of
 school teaching is to encourage love, and
 that it should use hate only as the
 gardener uses his pruning knife to remove
 the rank growth that hides the rays of
 the tree, and spoils its beauty."

Christ seems to say "don't hate" ^{to point} throw all
 your energy into love, then you will ~~it~~
 automatically leave behind the things to
 be shunned. But if you stop to regard
 them with hate you begin to hate them
 instead of ^{loving} your having relations with
 them". Cf. Augustine "Familiaris" etc. Do
 not hate an attempt to destroy or remove
 the thing hated because that seems the
 only way to remove the fear it causes. That is,
 hate is ^{direct} an attack on fear, on our relation
 with the ~~thing~~ ^{thing} hated, but a direct attack
 on the thing ^{hated}, and an indirect attack on
 fear. Hatred usually is as much a

form of attachment as love is. Christ
in effect says that if we must have
attachments let them be all of love
& so whole hearted that hate has no
place. Hatred is an evidence of weakness.
Of our ^{personal} history, characteristics which we
have had or secretly have & fear
lest we may slip back to.

Yet the above journey may explain
the apparent inconsistency of Christ's "walk"
in cleansing the temple.

Is Gandhi's non-cooperation an
example of this type of hatred?

Christ evidently thought that, at least
for most people, hatred would always be
stark & real, while love would always
encourage growth & fruitfulness. Of
the mind of pursuing to hatred with the
parable of the tares. If that analogy is
reversed, Christ evidently did not believe
in pursuing, but rather in so

increasing the inner strength & life of
 the tree that kills, like microbes in relation
 to a healthy body, could find no more
 abundant & could be disregarded. ~~The~~
 Entertaining hatred is like constantly
 fussing with antiseptics & germicides.
 The better way is to keep one's body
 so healthy & high in resistance that
 one can disregard germs.

Letting the leaves grow with the insect
 till the harvest time is like letting
 insects prey on perennials instead of
 using insecticides, but giving the
 plants such correct stimulus that
 they grow faster than the insects &
 are not harmed unduly by them.
 Evils as well as goods have life &
 energy; just as aphids as well as
 calibogs have life. *Alimosa*
 respects the life of both, the energy
 & life force of both. *Alimosa* as
 more negative non-violence ends by

winning the collages often. Ahimsa
as love feeds the plants with
such great life forces and makes
conditions so difficult for the
aphis (without killing them) that
they do not multiply & go elsewhere.
It is even ready to feed the aphis &
other parasites and temporarily,
out of its great strength. But it
non-cooperates with its own inner
aids which give the aphis the
conditions for their foothold.

Is the idea re ahimsa towards
forms of life, to allow them their full
chance to attain their share of self realiza-
tion & spiritual advancement? This would
apply to not killing plants or animals &
also to treating them kindly, as not to
cause fear (sense of separation) or pain. For
y/c to Buddha, since life in this

world, without more, is merely suffering
 & ∴ evil, what is the harm if we
 put an end to such life? ^{But} It has to
 be re-emanated, so our killing that
 vehicle does not shorten its total
 suffering, but perhaps prolongs it by
 increasing its fear & ∴ sense of separate-
 ness & lack of realization of unity.

This is the realization of this world
~~as~~ a reason why man should not
 kill plants & animals & insects unne-
 cessarily, whereas such killing would not
 be a wrong for beasts who ^{presumably} have no
 such realization of spiritual principles.
 Yet beasts, not having self-conscious-
 ness (sense of separateness) presumably have
 more of a sense of unity with creation
 than man does, tho it is an unconscious-
 sense. But since man must kill
 plants & insects & sometimes animals
 in order to live, they should do it
 with as little pain & causing of fear
 as possible.

For Chinese paintings & places to buy
reproductions write to Prof. Sankhanteh,
Columbia, Curator of Chinese paintings British
Museum, Saunee Ringon, Mary, Arthur
Waley, The Studio, Ltd., 44 Leicester Square,
London, W.C.2., Curator of Chinese art in Boston
Art Museum & Metropolitan Museum of N.Y.

THE UDANA, OR THE SOLEMN UTTERANCES OF THE BUDDHA. Translated from the
Pāli by Major-General D. M. Strong, C. B. London: Luzac & Co. 1902.
Pages, vii, 129. Price, 6 shillings net.

The *Udana* is a Buddhist book the significance of which has long been understood by Pāli scholars, and many important passages have been translated on various occasions by different scholars. Here we have for the first time an English translation which presents the whole of the book containing the solemn utterances of the Buddha. In a certain sense, the *Udana* ranks as high as the *Dhammapada*, which contains the moral code of the Buddhists, the *Sutta Nipata*, poems of instruction, the *Dhammachakkapavattana Sutta*, the story of the *Foundation of the Kingdom of Righteousness*, and kindred canonical scriptures. It is more philosophical than other books, and discusses the principal doctrines, such as the nature of enlightenment, the non-existence of the ego, or the *âtman*, the existence of the eternal, the nature of being, etc., etc.

General Strong in his introduction touches upon the most essential points of Buddhism, selecting the following: First, the three characteristics which are that all constituents of being are (1) transitory, (2) that they are misery, and (3) that they are lacking in an ego. Secondly, the only ideal that in the opinion of the Buddhist is worth striving after is the perfect life, or saintship, and this ideal is to be reached by emancipation from desire. Thirdly, salvation does not come by belief, but by keeping the precepts, as is stated in the famous lines: "To commit no evil, to do good, to purify the heart, that is the teaching of the Perfect One."

Fourthly, Nirvāna is the extinction in the heart of lust, ill will, and dulness or stupidity.

As to an "infinite first cause" (such is the expression of General Strong), Buddhism declares that "the Uncreate exists," and "if thou knowest the Uncreate, thou hast found deliverance."

The continuity of identity is constituted by Karma, or deeds, and Buddhism includes representations of a cyclic or evolutionary theory of existence, including the assumption of the origination and dissolution of innumerable solar systems.

A few quotations from General Strong's translation of the *Udana* will characterise the book :

"Purification cometh not by water, though the people bathe ever so long ;
In whom truth and religion abide, that man is pure, he is a Brahmana."

"Whatever of sensual pleasure there may be on earth, or in the kingdom
of the gods,
It is not worth a sixteenth part of the joy which springs from the destruction of Desire."

"He who seeking his own pleasure, does injury to the living,
For such a one there is no happiness hereafter.
But he who seeking his own pleasure, injures not the living,
For such a one there is happiness hereafter."

"Happy is that upright and learned one who has no possessions !
See how the rich man is troubled ;
How one man is in bondage to another."

"As the mountain rock unshaken stands
So, delusion slain, the Bhikkhu
Like to a mountain, trembles not."

"He who keeps not watch over his body,
Who is under the spell of false doctrines,
Who succumbs to sloth and torpor,
Such a one passes into the power of the Tempter.
But he who keeps watch over his mind,
Whose sphere is right thoughts,
Who sets ever before him right doctrine,
Who knows the ' rise and set ' of things,
Who overcomes sloth and torpor,
That Bhikkhu escapes from all states of punishment."

"It is easy for the good to do good,
It is hard for the good to do evil,
It is easy for the evil to do evil,
It is hard for the Saint to do evil."

Foundations of Mathematics

A CONTRIBUTION TO THE PHILOSOPHY OF GEOMETRY

By DR. PAUL CARUS

*from Count
Paul Co.*

140 pp., Cloth, Gilt Top. Price, 75 cents net; (3s. 6d. net).

This work is an important contribution to the philosophy of mathematics. Dr. Carus is not a mathematician by profession, but a philosopher, and he is convinced that the problem in hand is a philosophical rather than a mathematical one; that it is the old quarrel (discussed by Kant) of empiricism with transcendentalism, and hence its treatment may well be philosophical. The first chapter reviews the history of non-Euclidean geometry which may justly be considered a search for the philosophy of mathematics. Here is given the history of the parallel theorem, of the so-called metageometry, followed by an account of the various systems in detail, and their exponents,—of Gauss, Riemann, Lobatchevsky, Bolyai, their precursors and successors, giving a special tribute to Professor Hermann Grassman of Stettin. "The Philosophical Basis of Mathematics" deals with the problems of thought involved in mathematical science, empiricism and transcendentalism, the *a priori*, universality, and the fundamental considerations of space. The question of dimensions is discussed in "Mathematics and Metageometry." This chapter is of especial interest because it contains a practical suggestion by which to represent concretely the relation of the fourth dimension to the third, that is to say, what our space would be like if it were four-dimensional. In his Epilogue Dr. Carus brings out the analogy between mathematics and religion, the ultimate and unchangeable form of being and God.

MR. CHARLES S. PEIRCE'S TYCHISM.

Our readers may have noticed that since "pragmatism" has become the watchword of a new and popular movement with which Mr. Peirce, the inventor of the term, does not appear to be in full accord, he has introduced the word "pragmaticism" as if to point out the difference between his own philosophy and that of Professor James.

I regret that I shall not be able to enter here into a discussion of the views of Mr. Charles S. Peirce whose conception of the instability of natural laws is one of the most original and most ingenious theories ever brought forth. I will only briefly refer our readers to the vigorous controversy with him which has appeared in *The Monist*,⁹ where he defends the doctrine of tychism versus necessitarianism, while I take the opposite position. Mr. Peirce believes that natural laws are the product of evolution. In the beginning there was Chance (*Tyche*). Chance is not subject to law, it is free as we know spirit to be. Chance acts arbitrarily but gradually it took on habits and habits became more and more solidified and hardened into laws. Hence the order of the universe is not the cause of evolution but its product.

It is not impossible that Professor James follows Mr. Peirce, for there is a passage which seems to justify this assumption. Professor James says on p. 249:

"Between categories fulminated before nature began, and categories gradually forming themselves in nature's presence, the whole chasm between rationalism and empiricism yawns."

In another passage (p. 158-9) we read:

⁸ For details see my discussions on the God problem, especially in *The Monist*, Vol. IX, p. 106. A book on the subject is in preparation.

⁹ Compare *The Monist*, Vol. II, pp. 321 ff., 442 ff.; and III, pp. 526 ff. and 571 ff.

When Bertrand Russell in
his "What I believe" argues for the
immortality of the soul by saying
that arguments for it prove equally
well that the soul would extend
through all space, I presume this
is on the basis of the complete inter-
changeability of space & time coordinates
after Minkowski. But Russell seems
to overlook the fact that Indian
philosophy accepts exactly that
position, - that the Atman does
extend through all space & is in
all things. This very interchange-
ability of the x, y, z & t coordinates
gives a modern mathematical ^{analogy} proof
of the soundness of this belief of
Indian philosophers.

From T. Percy Munro's "Education: Its Data and First Principles" (Edward Arnold, London, 1925. In the Modern Educators' Library "63.") (Munro is prof. of Educ. in U. of London.)

p. 152. "Other writers have emphasised another discrepancy in our moral traditions: namely, between the tradition of home life, where the rule is cooperation for the good of all, and the tradition of the economic world, where every man's hand is against his fellows. The practical conclusion they reach is, in principle, the same as that which follows from Vahlen's study (Theory of the Seizure Class): if our civilisation is to be healed of its present sickness, if social equilibrium is again to be reached, it can be only ~~the~~ through a fusion of the (skip to p 186)

Sept 3
Sept 3

The words obscure & humble, are
often used or taken in a derogatory or
patronizing sense. But they should
not be, for when we stop to think
the fineness of God's own ways are
obscure, hidden, secret, unvoiced,
quiet, unseen, unrevoked, So to
be obscure, quiet & unvoiced is to
be like him in that respect ^{anyhow}
∴ not to be despised or felt inferior
on that account.

Sept 5

Stokes says India is more religious
but not more spiritual than other
countries & that Modern Europe is less
religious but probably just as spiritual
as medieval Europe.

Also that Andrews doesn't really
know Hinduism, because his love &
emotionalism blind him to realities.

May not study of analogies of 4th dimension ~~show~~ help reveal how to keep disinterested, how to be in this world & get out of it, how to solve the apparent conflict between "spirit" & "matter"? of Buddha's indirect attack on selfishness; of Gandhi's experiments w. Truth; of Jita on detachment.

Will they help on problem of responsibility for war by paying taxes? Responsibility for industrialism by wearing well clothed & using machinery?

conf. p. 103

two moral traditions which will give woman-morality its due place in every department of life.

"Our concern with these views is not to miss them, but to use them to exemplify the principle that the moral code actually expressed in men's deeds, in distinction (often a painful distinction) from the code they officially profess, is a function of the concrete social order wherein they live and act. That principle has most important educational corollaries. It not only explains the existence of that unsatisfactory thing called 'schoolboy morality', but it shows that no moral instruction can change it unless the form of the school society is 'self changed'. It ^{also} shows, conversely, that moral instruction

is useless unless it is based on the actual social experience of boys and girls, and helps them to solve the problems of conduct their experience presents. Thus it reinforces the principle that the school should give its pupils scope to work out their own education freely under the guidance of sound traditions. Lastly, it reminds the teacher that the moral tradition he himself follows and tends to propagate is almost certainly coloured by some specific type of social experience and history. It challenges him, therefore, to ascertain its sources, and to assure himself that it represents not the narrow outlook of a single class, or even of a single people, but something universally human."

Work out & briefly state all the various aids to self-realization & intuition & so on. e.g.

1. Study of 4th dimension & meta-geometries, of J.C. Keyser. "With Encumbrances"
2. Buddhistic yoga - ^{with, not thing} ~~quinn~~ Cook looking at plans
3. Tao Tse. - building
4. Eye look by Bates - seeing black, looking at black, central fixation
5. Anand's gloss-to. of hindu yoga
6. Edw. Carpenter - atmosphere of love, outdoors, concentration, ~~releasing~~ ^{think of} brain of all thought.
7. W.E. Boole - ~~divinity~~ ^{think of} & then unity.
8. "Power in Heart" - shall be good
9. Dukes - ^{your} ~~release of~~ worship & waiting in silence
10. Gita - bhakti, jnani, bhava yoga.
11. Theosophic ideas.
12. Cf. pp 6-10 of these notes, this book. Also 208-211
13. Boole - ~~Gate~~ - Sums of Thought $x + (\text{not } x) = 1$
- 13a. modern math may be developing new ways for this purpose which will also correct certain aberrations of old ways
14. Development of clearer ideas of more & less real, greater realities, more inner more ultimate realities. of Siles, Xin Sinitz of ~~the~~ 2, 3 & 4 dimensional realities.

By showing a glad willingness to suffer
or die for a spiritual belief or relationship
or by actually suffering or dying, a man
creates a query in minds of others or makes
them see the reality of that spiritual
truth or relationship. It proves itself in
his actions. This is true of non violent resistance

Sept 6. Try to work out spiritual equality
with all men (humility, cf. Buddha &
Christ, if God is no respecter of persons, cf.
Edw. Carpenter) in terms of Buddha's
Right Thinking, Right Action,
Right Desire, Right Recollection,
Right Speech. Treat all men & women
like at all times. If I give flowers to
"Lady", give to servant. If I say good
morning to one, say it to others with
same interest & cordiality.

gifts with health. Show equal trust
to "bath, a money, lodging, having
in to needs, etc. Show equal hospital-
ity to beggars or lepers or criminals or
unpromising looking specimens" or studies of any kind.
God sends rain on just & unjust. 1/3
mile at one, mile to other, 1/3 give
rent to one, do it to other. Same with
any kind of country. Also do
likewise in thought & in desire, for
"out of the heart are issues of life"

Sept 7. In one sense my trip to India is a
practical study in comparative religions &
in testing out the implications of
religion in economic & social & internation-
al relations.

Sept 9 Re Garnett Garnett's article in Sat
Evening Post of Aug 14 re International Disputes
may not the futility of it all be a

best example of the truth of Christ's command
 "give unto him that asketh".

Sept 10

I met one reason why "it is more
 blessed to give than to receive" because
 then the giver can watch the results,
 can see growth, pleasure, satisfaction,
 comfort, joy in another and thus get
 far more and greater variety and scope,
 depth & intensity of delight than if he
 kept or acquired things merely for
 himself?

Public Debts and Private Loans

by Janet Garrett.

Aug. 21, 1926. Saturday Evening Post.

Vol 179 #8, p 118

"Capital regards the labor saving-machine as a multiplier of profit; labor insists that it shall be treated as a means of reducing effort. Both miss the point, which is that what we name a labor-saving machine is for the purpose primarily of achieving production in less time."

"They have got the idea that high wages make prosperity. You hear it everywhere. This only shows that they are thinking upside down. What they should seek in the United States is the secret of low wages - meaning by 'wages' that proportion of the individual's output necessary to keep him in comfort and well-being, with a motor car of his own."

"In that sense, which is the true sense, American wages are the lowest in the world. This is our secret. If Europe can borrow it, as she is free to do ---- it will make her as rich as we are."

Sept 11

I'm considering what should be my relations to the State, get clear idea of what the State essentially is. Partly from its origins, (cf. Oppenheim's book - ~~book~~ of others) partly from study of its present functions, partly from how it spends its money, partly from kinds of people in its employ, ^(and how it spends its money) partly from its fruits & results, partly from groups & purposes of its ostensible leaders (politicians), partly from purposes & desires of its real directors, partly from purposes of its chief financial supporters, from what constitutes its crises & times of danger, from nature of its growth, who holds its bonds (i.e. who are its creditors), who are its chief friends. cf. p 115 of these notes.

Nature is of order (law) & ^{unity &} conservation of existing things - chiefly property. Also predatory, internal & international. Both classes & race & international exploiting instrument.

1. the State primarily a group of persons, each one with an inner voice to appeal to; or is it ^{but} a habit or institution, ~~whose purpose~~ a habit whose nature cannot be reformed? cf. p 63.

How a higher math of n dimensions evolved
a convinced out of our experience & sense grasping
cf. Bradford's book on Math Teaching & Review
book on teaching & Math on Space.

When Stokes in his philosophy urges
rich experience, it should be qualified as to its
fields. It should be in higher fields so far as
possible, or guided by reference to them. I.E.
to past value in wealth of ~~some~~ promissory
or relations, or in world politics, or in
war or violence or pride or property quarrels,
or other kinds of diminutions.

Is consciousness in part an organ of apprehen-
sion of time, as eye, touch & muscles are in part organs
of apprehension of space? Then doubt consciousness
also aid in apprehension of 5th dimension or higher
units?

—
If I believe in non-violent resistance

I ought to think out in advance what I would do in various situations. Then when a crisis comes I will be prepared & won't be so apt to be overcome by weakness or fears. The instance should be of a type which would when under sight of the opponent, appeal to his best nature, cause him to realize higher unity, help him to sublimate the energy of his drive onto higher plane. of p. 136.

The killing of plants & animals, if it is done suddenly ~~without~~ ~~cause~~ fear & suffering don't result, as witnessed by instances of people who have nearly been killed in various accidents. Their testimony is that it is the recovering of consciousness & life that is distressing & painful.

In so far as big cities, communism, nationalism, industrialism grow out of excess desire for material things, must the doctrine of simplicity be against large scale govt. & big business?

~~As to concepts~~

How do we get our concept of higher dimensions ^{or} of spirit? E. Mach says:

"The definition of a concept, and, when it is very familiar, even the name, is an impulse to some accurately determined, often complicated, critical comparative or constructive activity, --- The concept is to the physicist or mathematician what a musical note is to a piano player. A trained physicist or mathematician reads a notation as a musician reads a score. But just as the piano-player must first learn to move his fingers singly and collectively, before he can follow his notes without effort, so the physicist or mathematician must go through a long apprenticeship before he gains control, to speak of the manifold delicate innovations of his muscles and imagination. Think how frequently the

beginner in physics or mathematics performs more, or less, than is required, or how frequently he conceives things differently from what they are? But if, after having had sufficient experience, he lights upon the phrase 'coefficient of self-induction', he knows immediately what that term requires of him.

"Long and thoroughly practiced actions -- as thus the very kernel of concepts. In fact, positive and philosophical philology both claim to have established that all words represent concepts and arose originally for muscular activities alone."

Prof Baldwin says "The 'general' or 'abstract' is not a content at all. It is an attitude, an expectation, a motor tendency. It is the possibility of a reaction which will answer equally for a great many particulars

experiences. " But there are quoted
(pp 302-3) in B. Brunford's 'Study of
Mathematical Education'. Cf. 'Autonomy
is Function + Personality' of Kempf.
Consider, from this aspect, the
concept as a sort of imagination
based on memory. Do they merely
save time + energy?

Brunford also says p 300 " Concepts
enable us to dominate the external
world by understanding the real signif-
icance of the ~~rich~~ wealth of sense
impressions derived therefrom.

p. 295 " Concepts or ideas are mere
empty words in any mind in which they
do not 'awaken a large group of well-ordered
sensations or sense impressions' "

p. 297 - " Thought, that economizes of time
when timeously assimilated "

299 " The aim of the mental machinery is
to create more and more general concepts

as the most efficient, the most economical tools with which to discover and systematize sense impressions.

p. 289. "It is clear that, though a preponderance of sense perception is more economical of mental activity up to a certain limit of complexity, beyond that a preponderance of conceptual thought is more economical.

In view of all the foregoing, how has concept of dimensions grown? What are the organs of the perception? ^{See note on margin of p. 414}

If I ever get money, the job would be to hire a stenographer & slip into shape my ideas re medicine, spirit, non-violent resistance, education, reading, machinery, large scale vs small scale operation of organization of life,

some agricultural queries & suggestions,
East & West,
—

From a letter from Eliza. "We (Americans)
have almost dropped the ideal of democ-
racy since the war and are floundering
along the path of finding ourselves
pitifully lacking in most of our ideals.
The need for a political ideal is great
and we certainly lack faith and energy
very much. I wonder what will
supply the guiding and 'divine'
once more."

—
From Edmund Holmes' "What Is
& What Might Be" (Constable)

Apropos of Socialism. pp. 286 & 288.

"The phrase 'the good things of
life' is significant, and explains
much. It means that an outward
standard of reality has fully estab-

linked itself in the community, that money and the possessions of various kinds which money can buy are regarded as the good things of life, things which are intrinsically good, and therefore legitimate ends of man's ambition and endeavor, things to pursue which is to fulfil one's destiny and to win which is to achieve salvation. It means, in other words, that the life of the community is a scramble for material possessions and outward and visible 'results' - a scramble which on the lowest level becomes a struggle for bare existence, and on the next level a struggle for the 'necessaries of life' - and that this legalized scramble is the basis of the whole social order. --- Their (the Socialists) ruling idea is that the

'State' should become the sole owner of property, and that this radical change should be effected by a series of legislative measures. With their social ideal, regarded as an ideal one has of course the deepest sympathy. Their motto is, I believe, 'Each for all and all for each'; and if this ideal could be realized, the social millennium would indeed have begun. But in trying to compass their ends by legislation, before the standard of reality has been changed, they are making a disastrous mistake. ---

"No, we must change our standard of reality before we can hope to reform society. When the outward standard prevails, when material possessions are regarded as 'the good things of life', the basis of society must needs be competitive rather than communal.

for there will never be enough of those
 'good things' to satisfy the desires of
 all the members of any community.
 And even if the socialistic dream of state-
 ownership could be universally achieved,
 the change - so long as the outward standard
 of utility prevailed - would not necessarily
 be for the better, and might well be
 for the worse. Competition for 'the
 good things of life' would probably
 go on as fiercely as ever; but it
 would be a scramble among nations
 rather than individuals, and it
 might conceivably take the form of
 open warfare waged on a titanic
 scale. ---

~~"But if we are to change~~
 [Continued on p 213]

Most people would say that the test of reality of anything is whether it exists in space & time. In view of concepts of higher space & relativity, probably whatever exists outside of space & time has a greater reality.

Sept 18.

Agropos of Garret Garrett's article in Sat Eve Post for Aug 28, 1926 on French financial crisis, the following queries come to my mind.

I see capitalism working up to an enormous repudiation of international debts, and internal interest bearing credits, thus cutting its own throat by destroying the ^{chief} ~~base~~ ^{leading} of its principles? I see the ^(i.e. falling) ~~rise~~ of usury (interest on loans) being heavily shown on a large scale by reason of the demonstration of its effects on human nature & the reaction thereto. Preliminary to this the capitalists are ~~enriching~~ ^{enriching} themselves enormously by using govt

The concentration of wealth will be vastly
 greater than ever before in history; the wealth
 corresponding to just a bare of life & under income
 is, least degree mechanism of life too ^{as} increased. It is the
 rapid self activities. Perhaps the value that takes the household but full of
 must decline. It can seem from various smaller full of others.

credits & govt as means of collecting money by taxes. I sent Wall St's compelling all borrowing nations to refund their debts with U.S. Treasury before extending further private credit a (unconscious?) way of putting the opprobrium ^{on} of the lender on the U.S. govt ^{& people} while the capitalists themselves reap all the advantages, "free from hatred against themselves?"

The result ~~will~~^{may} be to put up a
Goyett vs American manufactures in
Europe & thereby to hit the American
producers & national firms & financiers.

I see the enormous expansion of plant in Germany & France going to ruin England. The desires & competitive capacity of French people are greatly enlarged so her extra plant will find more scope for production. But competitive capacity of English has

not been so enlarged because of less
inflation there. Can competitive
demand & capacity of Africa, China &
India be enough increased & fast enough
to provide English plant & workers with
work? Doubtful. ^{S. America?} It may well be
that between great increase of plant
overhead & increasing cost of raw
materials the whole of Europe will crash.

If so, the chankaria & other hand
power machines ~~and the~~ together with
better agriculture are the only
answer for European as well as Indian
unemployment.

I would advise a son of mine never
to lend money to any government, i.e.
never buy a government bond. So far as
possible never buy any securities - bonds,
notes or stock or even life insurance. Instead
devote the money to learning ^{carpentry & masonry} farming.

have land money: give away what you
can when asked, ~~if you do land, you have~~
~~interest~~

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one trade, & how to card, spin, weave,
raise cotton & sheep. To devote himself
to learning true religion is defined by X
(i.e. kindness to neighbors & the unfortunate
etc) as the best form of security &
provision for self, wife & family while
alive & after he is dead. To see
that his wife also learns a trade. To
have a little farm. ~~Then~~ Then one
is more secure than in any other way
war, inflation, war, ^{financial} panics,
unemployment, etc. <sup>as a result of the common
rules of the entire community.</sup>

Machinery saves time & space,
either or both, ~~as proven by~~ but
not (saves) of labor, as proven by
principles of mechanics, shown as
clearly in example of the lever. That
it doesn't save labor ^{but only shifts it} is ~~shown~~ ^{is} ~~shown~~ ^{shown} in
the fact ^{that it} ~~is~~ ^{is} ~~shown~~ ^{shown} on large scale. E.g.
~~washing~~ ^{Washing} machines transfer
labor from home to the factories where

welding machines & electrical dynamos
wires, etc are made. Tractors shift
labor from farm to tractor factories.
They enable city laborers to work on the
farm, so to speak, through medium
of tractors. Probably the total cost to
farmer is not decreased either,
for it means he must bear the
burden of factory overhead.

Sept 18

The concept or realization of
4 dimensional continuum would seem to
be due to a new & closer coordination
of the senses which give us the time
sense & with those that give us
sense of space, or perhaps an integration
of certain subjective reactions of sense
of sight & others with certain other
subjective effects from the same senses,
since the same senses give us both

ideas of time + of space. Sense of time
 comes from our seeing ^{the} passage of
 the sun, stars & planets, ^{at various} from being
 aware of rhythms of ^{hunger,} pulse & breathing
 These senses that gather these percepts
 are sight, touch, kinesthesia,
 temperature & to less extent ^{hearing} smell &
 taste (a change of ^{kind,} season on ^{flowers} food).
 The senses that give us spatial percepts
 are touch, sight, ~~sense~~ kinesthesia
 & to less extent smell, hearing &
 temperature. The stimuli that
 give us time sense are all
 rhythmic or coming in certain
 kind of numerical order. Space
 stimuli do not have necessarily have
 any regular numerical order, tho
 in themselves there is numerical order of
 measurement. Also space percepts
 come from activity & reaching out
 of the individual, while time percepts

are passively received by him.
 Probably baby's sense of time through
 rhythm of hunger, light & dark &
 warmth & pulse develops sooner
 than or faster his space concepts,
 & this the reason why time
 percept seems more intuitive?
 Simply because it is earlier in
 experience, more internally & painfully
 physiological? ~~Seems probably so~~
 & this seems to be the explanation to
 me. See also supra p 216.

1) If these things be so, then to
 develop intuitions of 5th dimension we
 need to get, for one thing, our
 concept of the 4 dimensional space-
 time continuum more definite &
 integrated & constantly present. To do
 this perhaps the methods advocated by
 Hinton in his 4th Dimension will help.

Also exercises which help us to link together
^{physical & physiological}
 in, experience & in thought the rhythmic
 & non-rhythmic experience, the orderly &
 the apparently disorderly, the one & the
 many, the active & passive, the internal
 physiological & the external physical.
 Einstein, Winkowski, Weyl, Mach, all
 help. Perhaps methods of yoga advocated
 by Buddha & Hindu yogis, so far as they
 help to get outside space-time concepts
 would also help. All practices & attitudes
 of mind, imagination, action toward world
 & people ^{"I"} tending to create sense of unity
 & its relation to diversity will help.
 of Bode's *Sum of Thought*. Of these
 notes p 188

The analogy of the ^{& wider} interior ^{reality}
 of 3d dimension compared with plane,
 gives helps on concepts of realities of
 this life & wider eternal life. May say
 that a plane ^{square} is a projection of a cube or

any way cube is made up of plane
squares & what lies between them
when in a certain arrangement. Both
statements are true. \therefore Both cube &
square are real, though the quality
& measure of their reality differ.
Square is more limited.

Re social value of developing a
different concept of reality see p 202 of
these notes. Also p 213.

Write letter to Howard Cinnam
urging students to take P.G. course
at Santiniketan for 2 or 3 yrs.
art, music, Bengali literature, philosophy,
Primarily to get new thought & environment
Hindi literature.

Edmond Holmes What is what
 might be p 289. { Continued from
 p. 203 of these notes }

"But if we are to change our
 standard of reality we must change it
 first of foremost, in the school. The
 way to do this is quite simple. We
 need not give lessons on altruism.
 We need not teach or preach a new
 philosophy of life. All that we need
 to do is to foster the growth of the
 child's soul. When the growth of
 the soul is healthy and harmon-
 ous, the cultivation of all the
 expansive instincts having been
 fully provided for, the communal
 instinct will evolve itself in
 its own season; and when the
 communal instinct has been
 fully evolved, the social order will
 begin to reform itself. This is what

has happened in Utopia. There, where competition is unknown, where prizes are undreamed of, where the growth of the child's natural faculties, and the consequent well-being of his soul, is 'its own exceeding great reward,' the communal instinct has grown with the growth of the child's ^{whole} ~~own~~ nature, and has generated an ideal social life.

In the above ~~rests~~ quotation Holmes brings out the fact that a condition of inner joy, peace and love is both a result and cause of inner standards of value. ~~The~~ When we say that virtue is its own reward, we usually leave it hanging vaguely in the air and fail to see a state that end, natural virtue brings such joy with it that there can be no other more desirable state. Someone (Fordish?)

has noted that none of the people who
 saw Jesus ever pitied him, for
 all the hardships he had. It
 must have been because he was so
 happy and such an abounding,
^{radiating} source of strength and peace
 and comfort and joy. So ~~much~~^{many}
 of the Indian sages fail to note
 the joy that is the test of natural
 virtue. (see also for further quote p 217
 infra)

(Continued from p. 210). I hit the very
 fact that time phenomena are in a
 definite order a reason for making
 time seem more subjective than space,
 because order is a subjective thing, a
 part of the mind's machinery for
 understanding ^{dealing with} its environment? Can we
 say that time is that aspect of
 the environment upon which the
 mind places or which it interprets
 as finding in a certain aspect of
 orderliness? Compare here space order
 & time orders, (i.e. numerical intervals
 & lengths). Symmetry, regular geometrical
 forms, musical patterns or forms,
 temporal patterns of other sorts, the
 harmonious relations of spectrum light
 vibrations,

Sept 18. As Sister Mivedila says, Union is not
 an act but a quality (see these notes
 p 12), So may not ~~love~~ giving be only
 an act-symbol of love, a quality.
 Do not all spiritual qualities ^{or attitudes} (in higher
 dimensions) when projected into space-
 time become acts?

Edmund Holmes "What Is & What
 might Be" pp 290 - 292 (continued from
 p 214 of these notes.)

"At the end of the last section I
 asked myself what was the ethical
 ideal of the life of self-realization, -
 the positive ideal as distinguished from
 the more negative ideal of emancipating
 from egoism and sensuality. I will
 now try to answer this question. Emancipa-
 tion from egoism and sensuality
 is effected by the outgrowth of a larger
 and truer self. This larger and truer self

as it unfolds itself, directs our eyes
toward the ideal self — the goal of the
whole process of growth — which is to
the ordinary self what the full grown
tree, embodying in itself the perfection of
oakhood, is to the sapling oak, or
what the ripe peach, embodying in
itself the perfection of peachhood, is
to the green, unripened fruit. The
ideal self is, in brief, perfect man-
hood. What perfect manhood may
be, we need not pause to inquire.
Whatever it may be, it is the true
self of each of us. It follows that
the nearer each of us gets to it, the
nearer he is to the true self of each of
his fellow-men; that the more closely
he is able to identify himself with
it, the more closely he is able to identify
himself with each of his fellow-men;

that in realizing it, he is realizing, he is entering into, he is becoming one with, the real life of his fellow-men. And not of each of his fellow-men only. He is also entering into the life of the whole community of men - (for it is the presence of the ideal self in each of us which makes communal life possible) - and, through this, of each of the lesser communities to which he may happen to belong. In other words, he is losing himself in the lives of others, and is finding his well-being, and therefore his happiness, in doing so. But self-loss, with joy in the loss of self, is, in a word, love.

"The path of self-realization is, then, in its higher stages, a life of love. He who walks in that path must needs lead a life of love. He will love and serve his fellow-men, both as individuals and as members of this or that community, not because he is consciously trying to live up to a high ideal,

not because he has reached a stage in his development beyond which he cannot develop himself except by leading a life of love, because the path of self-realization has led him into the sunshine of love, and if he will not hereafter walk in that sunshine he will cease to follow his path. He has indeed long walked in the forenoon of the sunshine of love. The dawn of the orb of love is heralded by a gradual twilight, which lights the path of self-realization, even in its earlier stages. In Utopia the joy on the faces of the children is the joy of goodwill not less than the joy of well-being. Or rather, it is the joy of goodwill because it is the joy of well-being, because well-being would not be well-being if it did not ceaselessly generate goodwill.

"That 'love is the fulfilling of the law', and therefore the keystone of every sound system of ethics, is a truth on which I need scarcely insist. The final proof that the ethics of self-realization are sound to the core lies in the fact that the path of self-realization, besides emanating from egoism and rationality, leads all who walk in it first into the foreground and then into the sunshine of love."

But the marked passage on p 219 above a hint as to the basis of the right larger integrations of village communities? And if giving is a mark of the spirit (cf. Hutton) then villages should begin to make gifts to one another gifts of surplus food, gifts of knowledge, of teachers, of opportunities to study from books and in industries & in agriculture (cf. Rhodes Scholarships, Ford International

motor school, Yswabharati, Japanese
scholarships to American students, Chinese
Boyer Fund students in U.S. Travel
scholarships. Stimulate acquisition
instinct for knowledge rather than
for things. Instead of commerce
for profit, have commerce of gifts.
International publications in medicine,
science, art, literature. Let surplus
production be used not to build up
own community so much as to build up
international & intercommunal good will.
of trade union inter support, gifts in
times of fire & earthquake, famine &
flood. But don't wait for disaster.
Have a Red Cross ~~based on~~ society
as an intercommunal giving society,
not merely in times of disaster but at
all times. This might help transform
hoarding system.

no longer a political integration but a
good will integration. Cf. J. Waller
organisations for happiness. Actually
begin it in little villages. Cf. gifts
from English cities to U.S. cities of
same name, etc.

(Continued from p. 211) But what is
order but something that has a certain
meaning or significance to the mind?
(cf. pp 209-210). May not perhaps the
growth of conception of 4th dimension be
due to a growth of greater significance
or meaning in the concepts or relation-
ships of space & motion, so much so that
they begin to have as much subjective
value to certain minds as time does,
thereby placing the x, y, z coordinate
on the same footing with the t
coordinate. Is this perhaps the
reason why this new concept has
come first to the mathematicians?
But why mathematicians more than artists or
musicians. Are the religious men those

who see order & meaning where others
see only chaos? Is that ~~one~~ ^{of spirit} ~~post~~
name for the analogy with higher
dimensions?

Since, *ap. to Ruskin in Humana
Pulchritudo*, "Possession is only use",
doesn't it follow that use is the
only real possession & that we shouldn't
think of any proprietary rights but
only of occasions or opportunities of
use of things. "I should ^{more regularly} not try to
possess anything I can't use. Then
comes the q. whether I should
try to possess or think of having
"rights" of possession over anything
but what I can use in next
24 hrs., say. Or shall I limit it
to a seasonal cycle of a year? (e.g.
we wear ^{some} clothes $\frac{1}{2}$. Or to differ-
ent periods for different things
according to their respective times of

spoilage or disintegration? Is such the
 loss or problem of aesthetic &
 desire & simplicity? Of also U.S.
 libraries as factors, which would send a
 person like me not to "possess" too much.
 Of value of such institutions for a
 simplicity-loving country like India. Y
 with communism.

Re Death + life + love + cinema
 see O. yghens pp 39, 25-26, 10-11, 33,
 30, 21, 41

Disquisition from Hegel. / Hegel and others

Article on Boethius.

"The philosophical value of Boethius lies in his suggestion that in all 'things' as cognized by human apprehension there must exist a hidden and a manifested element. If both are exposed, they can appear only as absolute contraries, evil and good, yet what is required is not to annihilate one that the other may exist alone, but to unite the strength (without the quality) of the evil (which without its quality, is not evil but strength) to the quality of the good, making the former the unseen, unmanifested, basal power of the latter. For, while evil is manifested as such, good lacks the basal might which would make it irresistible (as the very presence of the evil proves). What is wanted, therefore, is not the destruction of one of the two terms, but such a change of relation between the two as shall virtually reduce them to one. This is the Hegelian triad of Thesis, Antithesis and Synthesis; and absolutely on all forms with this is Professor G. Boole's formula (Laws of Thought), "Universe of thought equals unity," most graphically represented by his suggested expression, $x + (\text{not } x) = 1$."

"The religious value of Boethius lies in his clear and unmistakable teaching as to the nature of true regeneration and the true

Christian life. Many who will fail to understand his cosmology will find him kind and most helpful there."

"In England, Sir Isaac Newton, William Brouncker, William Blake, and others have been students of Boehme; --- in Germany, Hegel, Schelling, Schopenhauer -- and many others."

Some problems to work out: -

1. The unity or interest. Views of Confucius, Buddhists, Mohammedans, Egyptians, Hindus.
2. Altruism
3. Machinery
4. Simplicity & poverty, asceticism (training)
- ~~5. Poverty~~
5. Responsibility & its limits
- 6.

A List of Books on Economics
(For Prem when he is older)

1. "Foundations of Indian Economics" - by Radha-Kamal Mukherjee - (U. of Panjab)
P.S. King & Son. London.
2. "Principles of Comparative Economics" - Ibid.
Same publisher. 1921.
3. "Work and Wealth", (a Human Valuation) "
J. A. Holson - London. Macmillan
4. "The Science of Wealth" - Ibid - Home University
Library Series - London.
5. "Munera Pulveris" - John Ruskin - Oxford Univ.
Press. World Classics Series
6. C.B. Thompson - Scientific Management.
(a series of papers by different authors)
7. Robert Hoxie - Scientific Management and Labor
8. H.L. Gantt - "Organizing for Work"
Harcourt, Brace & Co. 1919 New York City
9. Stuart Chase - "The Tragedy of Waste" -
Macmillan - New York 1926.

10. R. H. Tawney - "Sickness of an Organized Society" - London
11. Thorstein Vahlen - (a) "The Instinct of Workmanship"
(b) "The Theory of the Service Class" -
~~(c) The Theory of the Service Class~~
7 B. W. Huebner - New York City
12. Pison - "Unemployment" - Home University Library Series - London.
13. Carleton H. Parker - "Motives in Economic Life" - being one essay in his book "The Canal Saboteur & Other Essays" - Harcourt, Brace & Howe - New York
14. Sidney A. Reeve - "Economic Tendencies in the United States" - New York City
E. P. Dutton & Co. 1921
15. J. P. Warbasse - "Cooperative Democracy" -
1923. New York City
16. Thorstein Vahlen - (a) "Theory of Business Enterprise" - C. Scribner Sons 1904, New York
(d) "Engineers and the Price System" - B. W. Huebner - New York
(e) "Vested Interests & the Common Man" - B. W. Huebner.

17. Huntington, E. - and Williams F.E.,
 "Business Geography" - New York.
 John Wiley & Sons, 1922
18. Hartley Withers - "Poverty and Waste"
 London - E. Smith 1914.
19. G.D.H. Cole - "Salaries & the Commonwealth"
 London.
20. A.E. - The National Being.
21. P.S. Florence - "Economics of Fatigue &
 Unrest" - New York - Henry Holt & Co 1922
22. Henry Haraps - "The Education of the
 Consumer" - Macmillan, New York 1924
23. J.L. & B. Hammond - (a) "The Town Salaries"
 (b) "The Skilled Salaries"
 (c) "The Rise of Modern
 Industry" - 1926 (all London)
 (Hammond & B. J.)
24. Will Bowden - "Industrial Society in
 England toward the End of the
 Eighteenth Century" - Macmillan 1925
 London.

24. H. Henton - "Modern Economic History":
Adelaide - Australia 1925
25. R. S. B. Gress - "A History of Agriculture
in Europe and America" - New York 1925
F. S. Crofts & Co.
Said - "An Introduction to Economic
History",
26. Bestune & Sidney White - "Dreams of
Capitalist Civilization". London
27. J. A. Freeman - "Social Decay &
Regeneration"
28. B. Russell - "Future of Industrialism"
29. Schifeldt, R. A. "Money" - Oxford
Urm. Press 1926 25 6d.
30. P. Kropotkin - "Mutual Aid". London.
31. J. D. H. Cole - Social Theory
32. J. M. Keynes - "The End of Laissez Faire"
Hogarth Press London. 2s.
- [33. The Scourge of Europe by L. V. Black. 10/6. Kegan
Paul. 1926. Re Public debts of Europe & the
34. Henry Ford - My Life & Work - Doubleday Page
- Today & Tomorrow

Evolution from What Is to What
Might Be - Edmund Holmes,
pp 54-55

"The knowledge that is real and effective is absorbed into one or more of the subconscious strata, from which it gradually ascends, under the influence of attention and reflection, toward the more conscious levels, gaining, as it ascends, in scope and outlook what it may possibly lose in subtlety and nearness to action. When knowledge, after rising upwards through many subconscious strata, rises to what I may call the surface-level of consciousness, it is ready, on occasion, to give itself off as information. This exhalation from the surface of consciousness is genuine information, not to be confounded with knowledge, to which it is related as the outward to the inward side." --

(continued)

p. 225-226

" What is the sense of duty?

--- Is it not a feeling of obligation, of being in debt to some person, or persons, or institution, or society, or even to some invisible Power; - to a friend, for example, a relative, a dependent, an employer, a 'contracting party', a commanding officer, - or, again, to one's trade or profession, to one's political party, to one's church, to one's country, - or, in the last resort, to God? And is not this feeling accompanied by the secret conviction that until the debt has been liquidated, to the best of the debtor's ability, justice will not have been done? The sense of duty is, I think, a derivative sense, an offshoot from the more primitive sense of justice, - a sense so primitive that it may almost be said to have made possible our social life. If this is so, if the sense of duty is resolvable into the sense of justice,

then the training which is given in Utopia - training which makes for healthy and harmonious growth, and therefore (as we have seen) for outgrowth or escape from self - is the best preparation for a life of duty that can possibly be given. For under its influence the sense of justice, which is essentially a social instinct, knowing no distinction between oneself and one's neighbor, will be relieved of the hostile pressure of its arch enemy, the anti-social instinct of selfishness, and will therefore make rapid and vigorous growth."

pp. 240.

"In the West, then, there are two conceptions of education, - a selfish, worldly conception which is daily becoming more effective, and a selfish, other-worldly conception which is daily becoming more ineffective, and is therefore less and less able to compete with or control its rival. Out of the

attempts that are made to realize
with these conceptions and keep
them on friendly terms with ~~each other~~
one another, there is emerging a state
of chaos - political, social, moral, spir-
itual, - a weltering chaos of new and
old ideals, new and old theories of life,
new and old standards of values, new
and old centres of authority, new and
old ambitions and dreams. And
in this chaos there are only two
principles of order, the first (which
is also the ultimate cause of all our
disorder) being the pathetic fact
that nearly all the actors in the
bewildering drama are still seeking
for happiness outside themselves, the
second being the fundamental
goodness of man's heart."

p. 278

"It is my firm conviction that at
the present day three-fourths of the
moral ail in the world, or at any
rate in the Western world, are the

direct or indirect outcome of ^{egoism} ~~egoism~~, -
~~egoism~~ which, as a rule, is mean, petty,
 and small-minded, but is often cruel and
 ruthless, and can on occasion become
 heroic and even titanic in its capacity
 for evil and in the havoc that it works,
 - ~~egoism~~ which in ninety nine cases
 out of a hundred is generated by the
 drive for self-aggrandizement having
 outlived its better self, the drive
 to grow".

57-58. "The confusion between information
 and knowledge lies at the heart of the
 religion, as well as of the education, of
 the West. In this, as in other
 matters, the training of the child
 by his teacher has been modelled on
 the supposed training of man by God.
 It is scarcely an exaggeration to say
 that the whole scheme of salvation by
 mechanical obedience is pivoted on
 the assumed identity of information
 and knowledge. In both the

schools which man has attended
three things have always been taken
for granted. The first is that salva-
tion depends upon right knowledge of
God. The second, that right knowledge
of God and correct information about
God are interchangeable phrases. The
third, that correct information about
God is promulgated by, and commun-
icable to, man. From these prem-
ises it has been inferred that if man
can be duly supplied with correct
information about God, and can be
induced to receive and retain it,
he will be able to 'save his soul
alive'. The difference between the two
schools is, that in the Segal School the
information supplied to man has been
largely concerned with the Will of
God, so far as it bears on the life of
man, and has therefore taken the
form of a Code of formulated command-

ments; whereas in the Ecclesiastical School it has mainly been concerned with the Being of God, as interpreted from His doings, and especially from His dealings with man, and has therefore taken the form of catechisms and creeds. And there is, of course, the further difference that in the Legal School man's acceptance of what he is taught has taken the practical form of doing what he is told to do, detail by detail; whereas in the Ecclesiastical School it has been mainly oral (though partly ceremonial), the business of the disciple being to commit to memory the creed or catechism ^{which has been} placed in his hands, and recite it, formula by formula, with flawless accuracy.

"A right attitude toward the thing known is of the essence of knowledge; and reverence & devotion are of the right essence of a right attitude toward God."

"If three-fourth of the moral evil in the world are due to unbridled egoism, the source of the remaining fourth is, in a word, venality. By venality I mean the undue or perverted development of the desires and passions of the animal self - the desire for food and drink, the sexual desire, the desire for physical or semi-physical excitement, the animal passion of anger, and the rest. As an enemy of the soul, venality is less dangerous, because more open and less insidious, than egoism. --- The rising age of life brings thus the soul to resist the temptations to undue sensual indulgence. --- The chief causes of weakness in the presence of sensual temptation are, on the one hand, boredom & ennui, and on the other hand foolishness and degeneracy of spiritual fibre, and the remedy for both of these ^{defects} is to give the young the type of education which will foster rather than hinder growth."

Sept 26. If responsibility is another name for duty, ~~do~~ & if all souls are of equal value before God, ~~do~~ I not owe as much duty to the Father as to my daughter, in the eternal sense? Must my conduct be guided by doing my duty toward each equally? And doesn't the Father have & must he be made to feel his duty both to me & to my daughter? Can I speak to him as if the were his daughter?

Oct 2. Yesterday I got a cable from Alan telling of Mother's sudden death while visiting them in Paris. I'm glad she had no suffering & died without consciousness or dread, & that she was having a happy visit to him & her nearest grandchildren. I'm glad Elsie could give her that happiness. I miss her, especially as not being able to share things, thoughts & feelings with her any more. Her spirit is never, because no bodily carrier & messenger

standing now. She taught us to love
beauty of all kinds, - flowers, painting, architecture,
music, sculpture. She gave me life. She was
a strong influence over us all. Her death
makes me want to go home, - why, I'm not sure.
I'm sorry she did not live till I could return &
tell her all & see how she felt about my venture. She
was always interested in things we children did.

Her death makes me want to help increase
or maintain unity of our family. Also to carry
on her best qualities, her appreciations of
people, of humor, of beauty, of music, of handi-
craft.

Oct 2 Notes on trip with Dhan Singh to
Khandu, Bughai, & Rordhu.

Chamellodhan. To some of heart up there
in golden yellow & spring, while back
we cannot. Scent of herbs, ^{else} stripier
a man unless he has food in him.

D.S.'s cousin & the old tower house called
Sammukhot, left it 136 yrs ago. They lived
there 5 generations. Kani loved his ancestor &
called Rajah ugly. Rajah got his name & put
out his eyes. Since Rajah took away all
their villages & lands, but British gave
them back 9 villages.

Must lived for 1-6 yrs. ~~Murder~~ looting
murder. Made our bullets then & there.
glorious hills on walls. Smell. Beautiful
flowers. Flint & steel. Against oil in iron
camps. Nice men in Rordhu. Interesting
Guthu worker's house. Wonderful beams in
tower at Sammukhot. Door one piece of wood
6' x 4' x 8". Stones over projecting beam ends.

fine carving. Also fine carving in houses
 at Kharola. Nice old men & old women.
 Kindly smiling faces. So simple. Keen
 Brahmin face in Brahmin village
 across the ~~head~~ head. Beautiful flowers on the
 way. Gray langurs. Sky line E of Kharola.
 Dried meat. Roti with fat & poppy seed inside.
 Honey. Poppy seed & millet at end.

In America; if I ~~for~~ have the courage
 & will & persistence I can live simply & kindly
 & help people there perhaps more than ~~to~~ in India.
 Part of my flight was due to lack of understanding &
 conviction, partly to lack of courage or to weakness,
 would be weak to go back & not protest or oppose
 evil & not fight for right. But by becoming
 a thinker & writing on non-violent resistance, living
 it, helping neighbors, & living & advocating
 simplicity, explaining the meaning of

machinery, industrialism, & waiting for Indian civilization too, I can do right. Compared with old way of life I can eat simpler food, have little or no furniture, sleep on floor, save on tooth paste, & on clothes, save on books by using
 use less fuel for cooking, wear muddied coat & trousers in winter, overalls in summer,
 few clothes, bare foot in summer, Perhaps live in Oregon or Calif to
 eliminate, save fuel & food expense & clothes,

eliminate
 Oct 3.

Re space & time considerations & Vedantic ideas, perhaps the quantity of people & of plants, insects & animals is of less importance than quality. Therefore to limit the number of weeds or insects or vegetables or animals & people by prevention or killing may be less of a sin than to limit & narrow & stave their quality.
 ∴ To do weeding & kill of insects in a garden & give the vegetables the best chance to develop their finest qualities (of Burbank) may be a great benefit spiritually, enabling the life in those vehicles to gain its richest & fullest experience. Certainly the length of time in a person's & presumably, the less spent in animals & plants' experience is less important than its depth, range, ^{high} & intensity.

Re permanent stay in India (continued from p 78)

120. Re not compromising with government or having as few things of Caesar's, as possible which I need render back to Caesar, work out what to do & what not to do. Do not ever ask aid of the courts or law. Therefore leave little or no property to be probated; ~~will~~ do not appear in court either as plaintiff or defendant; cut property to min. as to avoid taxation; ^{if I need it,} rent land for same reason; never ask ^{protection} of police; ~~do~~ do not vote for officers or representatives outside of our locality, or indulge in any political activity even defensively, (if possible); do not ask govt aid for any projects except ag, educ, publ. health; refuse military service; deal with money, ^{remittances} or banks as little as possible; take no oaths; be a drinker; side with most depressed workers, negroes, foreigners, orientals, actively help them. See Vol II of these notes pp 214-215, III p keep on writing for a debt & for protection in India & China.

121. Must think out what to do if money or remittances for invested income are ever given to me. Think out. Also think out

matter on p 214-15 of note Book II. O - this re p 259 of this Book III

122

Part of copy of my letter to Mrs. Andrews before I left
 U.S., as being in question

7 reasons for wanting to come to India are that I feel deeply the spiritual and moral deterioration of the East, - America especially, - and am impelled to get into a simpler, more sincere civilization, away from the conflicts, clamor and pressure of American machine-industrial culture. Furthermore, because modern Western civilization is based on commercialism and industrialism, I am convinced that this deterioration is inevitable and will have to run its course as a historical process. The pride, false standards, complacency, intolerance, commercialism, class conflicts, quantitative values, money standards, and the steadily increasing rush and commercialism of life here are more and more repellant to me. Of course India is not devoid of these things, but having been there for a few months in 1914 and having followed the development of events and the currents of thought and feeling there as best I could, I believe that there I can find a life whose tendencies are more what I care for and hence one in which I can be more useful and happy than I can be here. In so far as institutions and culture may be considered social habits, I think such habits of Indian life are preferable to those of modern America.

122. Don't try to determine too much on basis of doing good or making people good. Cf. Thoreau's writing. But where can I myself be best kind of man, - most happy, most a giver simply because of being most truly, ^{fully} myself, most full of all around growth? A plant grows best in its native soil & environment. The Indian experience has fertilized ^{& imagination} my mind, ^{increased} given me inner sense of unity & spiritual values, more poise, more courage & conviction on fundamentals, has brought me nearer to K of G.

123. Mother's death makes me want to go home for some reason.

124. Andrew, Stokes & Sister Nivedita all came when much younger than I. Even tho N did not learn any Indian language she lived mostly with Engl. speaking Indians, I think & her youth made ^{her} psychological contacts easier.

125. From America I would be in position to

and seeds, farm tools, hand spinning etc. & other needs to India, as well as to write.

126. America is making perhaps greater mistakes than India & therefore needs help most. Can work European propaganda for peace better from U.S. than from India. Try to publish stuff in smaller countries, Denmark, Holland, Switzerland, Norway, Sweden, as well as larger ones.

127. c/ pp 80-84 of this Note Book.

128. If I am to return to U.S., work out a definite plan & also a ^{time} schedule of what I want to do here in next 2½ yrs & then stick to it. ~~Even if events should later on go ahead on this basis.~~ Then even if later events should alter this idea or take me, for instance, to China, I would have done the best with my time here to that date & would be free to tackle next work. Needn't tell Stokes or Andrews or Bayn till 1 yr more anyhow.

129. If I return I must do both these & before.

hand prepare a strong inner defence & offence against unwise playing on & conditioning of my desires by advertisements, ideas or assumptions in talk, plays, books; by machinery, by comforts & w. standards of waste & ostentation. Cf Holmes soul growth idea as best preventive, also sense of unity with God & spiritual democracy with men & women.

130. In relation to possible marriage see these notes pp 43-44.

131. "Not by transgressing one's regular duty does one come into a stage of the religious life". - Martine Upamshed 4th Prapathaka, 3 trans. Home, p. 421.

132. Because everyone marries here in India I'll have to be without close-living friends here - i.e. no bachelor friends to live with, - & can't have the distractions of travel to fill in the gaps as Andrews has. This fault pen gives him forms of work closed to me. Also because he is an Englishman, nor can I get married,

so far as I can see.

133. Probably India has got by the stage when her chief need was encouragement, such as Kivindita was able to supply. Even in matters of training & education she must do most of her own work, tho this last is perhaps less true in the hills than in plains.

134. Mustn't I accept my individual, group (middle class) & national karma & work on it as at hand?

135. See this book, ~~222, 223, 225, 227, 228, also~~ p 291 re center for future work & thought.

136. One job while in India is to work out ³⁰² "con-
sious standard of values & my reasons
for them, cf. p ³⁰⁵ these notes ³⁰⁹

137. See in this book pp 244, 272, 273, 285, 287, 288, 322

138. Quote from Ford's "My Life & Work" pp 220-21.

"If a man is in constant fear of the industrial situation he ought to change his life so as not to be dependent upon it. There is always the land,

and fewer people are on the land now than
ever before. If a man lives in fear of an
employer's favour changing toward him, he
ought to extricate himself from dependence
on any employer. He can become his own
boss. It may be that he will be a poorer
boss than the one he leaves, and that
his returns will be much less, but at
least he will have rid himself of the
shadow of his pet fear, and that is worth
a great deal in money and position. Better
still is for the man to come through himself
and exceed himself by getting rid of his
fears in the midst of the circumstances
where his daily lot is cast. Become a
freeman in the place where you first
surrendered your freedom. Win your
battle where you lost it. And you will
come to see that, although there was
much outside of you that was not
right, there was more inside of you
that was not right. Then you will
learn that the wrong made of you

spoils even the right that is outside of you.

A man is still the superior being of the earth. Whatever happens, he is still a man. Business may slacken tomorrow - he is still a man.

He goes through the changes of circumstances, as he goes through the variations of temperature - still a man. If he can only get this thought aborn in him, it ~~grows~~ ^{grows} up new wells and mines in his own

being. There is no security outside of himself. The elimination of fear is the

bringing in of security and supply.

[Time of moral & aesthetic ^{appeals to the heart & the mind} repulsion, both)

137. Ibid. p. 273. "Principles." "An absence of fear of the future or of veneration for the past. One who fears the future, who fears failure, limits his activities. Failure is only the opportunity more intelligently to begin again. There is no disgrace in honest failure; there is disgrace in fearing to fail. What is past is useful only as it suggests ways and means for progress."

140.

after all even God works in the world with ^{limited,} defective, & evil men & institutions and uses them to the best possible advantage, & perhaps because of detachment, he is not harmed thereby. I set my problem one largely of detachment? How ^{is} detachment related to responsibility? Is above what Gita means when it says there is blame attached to all action? If my intent is right and I use the best means I can find in my environment & try to make those means better, as well as to accomplish useful work, isn't that as clean as I can be? No; certain things I ought not to cooperate with or use, I think.

(Continued Book IV p. 12)

Oct 3 Re my attitude to govt. steps
(cf. notes II p. 214-15), when X said "give
to him that asketh" he presumably was
speaking of the individual, ^{beggar or} robber, &
there it would probably not be the case
that the robber, ^{or beggar} would use the gift
chiefly as a means of exploiting others -
native lower classes or foreigners - , as is the
case with governments.

In this connection consider interest
(usury) on international loans and
industrial loans (W. F. Wallcut's
article "The People", ^{Oct 1911} of Salvo), and
Christ: "I came to fulfil the law", and
the Jewish law vs usury. ^{also S. Ruse & Soddy}

Oct 4, Will not higher dimensional
analogies make clear the reason of
X's "give unto him that asketh" & his
direction to disciples not to provide them

The growth in area of responsibility is only a matter of time & space & regarded by man as not by the universal observer. This is why humbly obscure lives are just as important to God as the life of the famous ones. This is why numbers don't count in a real course, but the quality & intensity of work & devotion. Sometimes they sleep in the day for fear that later manifested themselves minimally. But the latter is a result, not a cause. We're not to be discouraged by failures of adherents to any cause.

selves with money & his "take no thought for the morrow".

People like myself who think they like to give ^{some} things to & with other people & yet more or less openly get sore when things are stolen from them show that what they want is a "kick" or feeling of ~~virtue~~ virtue from ~~having~~ ^{turning out} given something away. I.e. It is "self-satisfaction" they want & not the having a thing used or giving pleasure to someone.

A/c to higher dimensional considerations & by theory of relativity, magnitude is not important or truly significant. This sheds light on X's parables of the talents & "he that is faithful in a few things I will make ruler over many things." ^{being small kindnesses is equally important with big ones.} Also on the true basis of humanity, which is an

attitude of disregarding as 'irrelevant' & including all 'idea of size, magnitude rank or degree', and instead of judging (if at all) by qualities.

Better, if singly as far as oneself is concerned, maintaining the ⁱⁿright attitude & consequent acts, and toward others a non-critical egalitarian treatment & attitude.

I think the higher dimensional & space-time continuum analogies will help re solution of questions of Calmness, of fear, of pride. It shows

~~the quantity~~

If, in 4th dimension, life is everywhere & it, apart from its vehicles, is of equal importance, ~~then~~ does that mean that vehicles + life are of equal value, i.e. sparrow-man, dog, stone & Brahman all equal? From some aspects yes, yet God seems to have made it necessary

~~to~~ for each kind of life to live only by
destroying other vehicles. Does this mean
that the act of destruction is not important,
only the manner and the willingness to
equally give up life to other forms; or does
it mean the vehicles ^{or manifestations} vary in value?

Oct 5

In this matter of relativity lies both
the truth & falsity of autocracy & democracy.
It is true that numbers do not count, ~~but~~
~~it~~ that one man or a few men of the right
quality are real leaders. But it is also
true that spiritually all are equal & the
leader must regard the follower not as
an inferior but simply one whose space-
time manifestation is different from his.
It may be what is called a "lower stage of
development" - but that "lower" & "higher"
are only relative terms - terms of space &
time. ^{not for a} What matter if ~~a~~ ^{will} millennium
later, the ~~same~~ ^{same} be equal in experience
to the leader of now - what is time to

God or a God-creating man? The soul on
 foot or on horseback is not inferior to the
 soul in a flying machine. ^{Merely different}
 vehicles, different kinds & ^{or stages} ranges of
 experience. The soul in the flying machine
 ought to try to serve the soul on foot;
 the man ought to try to serve the
 animal, plant & insect, as much
 as to ask service from them. Each
 should help the other.

Has the flying machine man the
 right to take the wood & steel away from
 the man riding in the stage coach, was
 to repair the flying machine, & thus
 deprive the stage coach man of his vehicle?
 Will the latter get another vehicle only?
 It seems as if God had created a world
 where flying machines could be made
 & repaired only from stage coaches.

Oct 6.

Quotations from "Reflections from the Union of a Knight" - translated from the works of John Rüdbeck by Euse Biellie - London - Thomas Baker

1905.

The Royal Road

pp 21-22.

"Which is the Road that we may go forth to meet the Lord? the road of the most perfect resemblance and most blissful union? Every good act however small, provided it be referred to God by simplicity of intention, augments in us the divine likeness and replenishes us with eternal life.

"Simplicity of intention collects the dispersed powers of the soul into unity of spirit, and unites the spirit itself to God. It is simplicity of intention which honours and praises God, which offers and presents our virtues to him; thus entering into and overstepping itself and all creatures, the soul finds God in its own depths. Simplicity is the beginning and end of all virtues, their splendour

and their glory.

I call a simple intention, that which aims at God alone, referring all things to him, conformably with order and truth. It puts to flight all pretence, hypocrisy, duplicity; in every possible action simplicity should be chiefly aimed at, practised and cultivated. This places man in the presence of God and gives him light and courage. This sets him free from all vain and servile fear, now and at the Day of Judgment. It is that single eye of which the Soul speaks, as giving light to the whole body; that is, to the whole intel energy, which it delivers from evil. It is the interior inclination of the enlightened spirit; the foundation of the whole spiritual life. --

-- For this simplicity of intention will offer to him our whole intel energy, increasing in us from hour to hour the divine likeness. All the

life of spirit, all their energy, all their virtue
concentrated, along with the divine likeness, in
simplicity of intention; and they reach their
supreme repose above, in simplicity also, i.e.
in simplicity of essence.

"Spirits possess virtue and the divine
likeness in divers degrees; and in divers degrees,
according to their dignity they possess their
own essence in the depth of their own being;
but God suffices for all, and all for each; and
every spirit, according to the measure of its
love, has a manner more or less profound of
seeking God in its own depth.

"To enjoy God without intermediary:
this is what the spirit longs for, naturally, and
supernaturally, with a supreme desire. ---

pp 42-44.

"Solitude is above all, an act of the
interior.

"Conversion requires of the imperfect that
they should avoid this or that exterior act,
for which we possess with attachment adheres

267.

to us, and mingles with our life; but the perfect man no longer requires to fly from outward things. Disengaged from attachments, free and ready, his interior movement toward God is so prompt that it is no effort to him to cast himself into the depths within. --- His interior attachment is stronger than the exterior one; he is more inclined to what is within than to what is without. There are some who have a special aptitude for stability, but this does not show their holiness to be greater. The holiest is he who loves most; he who looks most earnestly toward God, and complies most fully with the exigencies of this look.

"What is needed is solitude of heart and spirit. Without this were you alone in the world you would not be a solitary; with it you would be a solitary amid the densest crowd.

"The just man is he who possesses God in very truth, and he lives in the depths of solitude, no matter where or with whom he may be. He lives in the market-place as if it were a church or a cell. --- He who truly loves,

does not limit his possession of God to certain conditions of place or companionship; he finds his God within himself. The God is closer to us than we are to ourselves, the Preserver of our life, the Essence of our essence. He who sees and loves God; only and all things with reference to God, is secure against multiplicity and against differences of places and persons. He deifies multiplicity instead of being drawn away by it from unity. He finds God in every thing, in every place, in every act. --- We must therefore see God alone in all things, and accustom our souls to this interior presence.

p. 47-8 "It is not enough to think of God, for thought will turn elsewhere, and then God will be absent. You must have God established in your essence, in the depth where thoughts do not reach. --- If you have this solitude of the spirit, you will penetrate persons and things to such a depth, that they will lose their power to harm you."

49. "Charity is the escape of the creature from the creature, that it may belong to God alone." -- Charity is an adhesion to God above intelligence and feeling; above all gifts which the soul is capable of receiving.

p. 54. "Interior consolation is of an inferior order to the act of love which renders service to the poor. Were you rapt in ecstasy like St Peter or St Paul, or whomever you will, and heard that some poor person was in want of a hot drink, or other assistance, I should advise you to awake for a moment from your ecstasy to go to prepare the food. ~~Let~~ Leave God for God; find Him, serve Him in His members; you will lose nothing by the exchange. What you give up for love of Him, God will give you back with abundant interest."

p. 74. "It is absolutely necessary to maintain interior love and exterior activity."

84-85 "Humility, says Gilbert, has such a tendency toward the depths that it cannot rest till it has got to the bottom, which is the abode of joy. The bottom of the abyss is the absence

of all spirit of inordinate appropriation; but so long as we are in the world we have always something of which to dispossess ourselves, some garment to lay aside, Humility, like charity, is always capable of increase; we must therefore ever seek to reach a lower depth.

"To be plunged in humility is, it seems to me, to be plunged in God; for God is below the abyss, above all and beneath all. When we are so profoundly lost in God that giving to Him or receiving from Him becomes one and the same thing to us, then we begin to be content with our impotence."

[Humility shouldn't be mixed too much with ideas of dimensionality^{a rank}. At the start it is so, but the final truth of it is to get so low as to get outside of ideas of rank & dimension. It is in a sense a negative way & get for most of us the surest way of getting outside of space & time, of escaping from the

concept of separateness involved in
pride, of reaching unity, - of reaching God.)

Oct 7.

Just before waking this morning, the idea came & stayed with me that the many hands & arms of Indian statues might be an implication of the many-sidedness of 4 or 5 dimensional beings. E.g. By analogy we know that a figure in 4 dimensions, instead of having 4 sides as a cube does, would have six cubes for its sides. Therefore why shouldn't a statue of a god have six arms & hands, and heads even, to indicate that it moves in a higher realm? See whether the number is 6 or not others. The phrase "freshly cut hands" was a part of the idea together with the idea that the extra hands were like crumbly green leaves of the snow green which I had been weeding the evening before.

Notes from Sister Kunita "Shiva +
Buddha"

The Hindu "idea" is that a great part

of religion consists in quieting the mind."
---- "It was all very well to sacrifice
oneself for the sake of the world, but what
right had he to sacrifice another? --- And he
realized that she had her share in what he
was about to do. The pain of her loss would
make the sacrifice half hers, and the glory
and the wisdom half hers also."

Make a list of inventions that spread
knowledge, reduce fear, add to unity of men, or
which help utilize the radiant energy of the
sun. Printing, dynamo, turbine, telegraphs,
ma. ^{other great master} P. ^{photography} telephones, radio, ^{cinema}, marconi, matches,
artificial manures, gramophone, typewriter,
micrograph, calculating machines, plows, threshers,
reapers, binders, harrows, cultivators, cream separator
con testing. All these are good & should be
adopted by all civilizations. Also the studies
of public health - reduction of yellow fever, malaria.

toward plants & metals is based on the idea of reincarnation of man's spirit in those forms, his soul having degenerated, into the false sentiment to hesitate to release them of their vehicles?) not it paying too much attention to the time element, wanting to give them plenty of time to live out their full experience in that form. Do they have a sense of time?) If not, to cut it ~~off~~ short would not cause fear or pain to them. That they may have to be born again in that vehicle may not be an argument against ending that vehicle. Especially if we can treat them so kindly while they are alive as to help them to get full expression & experience and benefit from that form.

Make a list of good customs, attitudes, & moral practices of each civilization & nation as I know them. Also of bad ones.

Bhau Singh thinks that the idea behind the prevalent idea that to compliment a child on its looks is bad luck is as follows. If this is done, the mother is apt to get so fond of the child that she begins to fear lest she may lose it, & takes excessive care of it. The child feels this fear & the results are bad for both child & mother. — Seems reasonable.

If we really believed in Upanishadic saying - "not for the sake of the child is the child dear, but for the sake of the Atman the child is dear, parents would be relieved of the fear of losing their children, would not dread having them leave home or go away to get married. Maternal jealousies (mother's love complex) would cease.

Pride emphasises & exalts division & separateness & ends the unity of the world & of men. It emphasises rank. It is wrong & c to doctrine of relativity

"A study of the history of opinion is a necessary preliminary to the emancipation of the mind. I do not know which makes a man more conservative - to know nothing but the present, or nothing but the past. (p. 16)..." I criticise doctrine State Socialism, not because it seeks to engage man's altruistic impulses in the service of Society, or because it departs from laissez-faire, or because it takes away from man's ^{natural} liberty to make a million, or because it has courage for bold experiments. All these things I applaud. I criticise it because it misses the significance of what is actually happening; because it is, in fact, little better than a dusty revival of a plan to meet the problems of fifty years ago, based on a misander

standing of what someone said a
hundred years ago.

^{p 45.}
He defines ^{the essential characteristic of} Capitalism (p 50) as "the
dependence upon an intense appeal
to the money-making and money-
loving instincts of individuals as the
main motive force of the economic
machine." ---

pp 52-3 "For my part, I think that
Capitalism, wisely managed, can
probably be made more efficient for
attaining economic ends than any
alternative system yet in sight,
but that in itself it is in many
ways extremely objectionable. Our
problem is to work out a social or-
ganization which shall be as effie-
cient as possible without offending
our notions of a satisfactory way of
life." ---

p. 53-4 "In the

"The next step forward must

come, not from political agitation
or premature experiments, but from
thought. We need by an effort of the
mind to elucidate our own feelings.
At present our sympathy and our
judgment are liable to be on differ-
ent sides, which is a painful
and paralyzing state of mind. In
the field of action reformers will
not be successful until they can
steadily pursue a clear and definite
object with their intellects and
feelings in tune. ".... Europe
lacks the means, America the will,
to make a move. We need a new
set of convictions which spring
naturally from a candid exam-
ination of our own inner feelings
in relation to the outside facts."

John Maynard Keynes - "The End of
Sauser-Faire" - The Hogarth Press, London 1926.

[Gandhi supplies the conviction]
A.P.

Apocryphos of Flatland by Abbott,

"^{p XIII} Whenever you open your eyes you see a Plane (which is of two Dimensions) and you infer a Solid (which is of Three; but in reality you also see (though you do not recognize) a Fourth Dimension, which is not colour nor brightness nor anything of the kind, but a true Dimension, although I cannot point out to you its direction, nor can you possibly measure it". [p. 139. But it is true, & it can be measured. It is not seen ^{visibly} with the eye but it is perceived by other senses. Yet the eye could not see the object without that dimension-duration. Is there anything corresponding to stereoscopic vision, which correlates the T coordinate with x, y & z coordinates, as the 2 eyes correlate x, y & z? Of the use of chiasmus to represent 3d dimension in a plane.

Does memory or faith or consciousness correspond to stereoscopic vision?

Does the fact that to a Flatlander the voice of a Spherulander would seem to come from his inside, partly explain by analogy the subjectivity of our sense of time. I.E. It seems to be on our "inside". Cf. Stokes objection to making time & space strictly interchangeable coordinates. He thinks the subjectivity of time is an absolute thing & that otherwise there can be no continuity of personality.

A being of higher dimensions coming into a world of lower dimensions, - would he have to come from the "inside" of a person already there? Either he born as a person there or come via the consciousness of a person of the lower dimension: he would leave by the same way he came. It would

leave (die) from his own lower dimensional body, or would he simply vanish from sight not leaving even a lower dimensional body? What is our lower dimensional body in the light of this?

Is consciousness or memory the "inner eye" that perceives time? Is that perception the chief function of consciousness? Cf the relation of these 2 to sleep. Cf also Buddha's idea re consciousness.

In what dimension does thought operate? 5th

Compare some of Hindu thought re the omniscience of the Atman, the relativity of magnitude in the space-time continuum and the following words of the monarch of "Pointland" as given at pp 93-94

of Abbott's "Flalland".

"Then arose from the little buzzing creature a tiny, low, monotonous, but distinct tinkling, as from one of your Spaceland phonographs, from which I caught these words, 'Infinite beatitude of existence! It is; and there is none else beside It.' ----

"It fills all Space," continued the little whilologizing creature, 'and what It fills, It is, what It thinks, that It utters; and what It utters, that It hears; and It itself is Thinker, Utterer, Hearer, Thought, Word, Audition; It is the One, and yet the All in all. Ah, the happiness, ah, the happiness of Being.' ----

"Ah, the joy, ah, the joy of thought! What can It not achieve by thinking. Its own

Throng it coming to Itself, suggestion
of its disengagement, thereby to
enhance its happiness! Sweet
rebellion cleared up to result
in triumph! Ah, the divine
creative power of the All in One!
Ah, the joy, the joy of Being!
[This was in response to stirring
words from the Spacelander,
presumably heard by the monarch
from his own "inside". Cf. the
Hindu "Sila" theory of creation.
Also of Wm James record of his
ecstatic utterances when in the
ether dream.

Oct 9.

In order to see an upright plane (height
& width), ^{as line} you have to stand away from
it a little, i.e. into 3d dimension of
depth or thickness. So, in order to
see any solid (or plane or line or point, either)
you have to get away from it a little

in time, i.e. you must look at it on
 appreciable time, — duration of time must
 slope. This getting away in time is
 exactly ^{your} analogous to getting away in
 one dimension in order to see features in
 other dimensions. This helps me to
 realize the entire ^{inter} substitutability of
 $x, y, z + t$ coordinates, better than
 before

God preserve me from piggishness
 or many self-satisfaction.

I draw from a suggested by which on H
in Myer of Ruby & others

First Beatitude, or poor in spirit, refers to spiritual humility. He is the man who valued how poor in the realm of spirit he is, compared with God. "Humility is the victory of truth in character; that just self-estimate which, while not depreciating personal gifts or excellences, always refers them to God as their true and only source." It is a social virtue, a form of moderation, of contentment, of magnanimity, of cooperation. It is the teachable and humble temper, like a little child. It is a truly meek spirit, willing to sit down before any fact, however small, and learn from it. Humility is especially tested by man's life with his equals. The teacher who is willing to learn from every little child won't get arrogant. Some things are included in or follow from humility. (1) Receptiveness, (2) spirit of dependence upon God, always. Cf. Christ. This means both sense of personal insufficiency & also of unlimited confidence in goodwill & co-operation of God. (3) Humility is the way of exaltation of progress. "The condition of all real excellence is a just estimate by man of his own capacity & of the greatness of the object at which he aims." The condition of acquiring the capacity to well is service. (Mt. 23: 26 f) (4) The principle implied in Luke 16: 15 and in 1 Co. 13: 3-5 - the principle that

what a man is in God's sight, that and
nothing else he is... Humility implies
 a constant sense of the possible reversal of
 all human judgment. Hence humility is
 closely allied ~~with~~ to Christian simplicity
 or single-mindedness, which aims simply at
 "pleasing God". Compare the stand-
 point of the universal slipper of relativity,
 re the above.

In U.S., if you get to Washington
 or when some good agricultural library
 is, study of problems & massive forma-
 tion, radiant energy of sun, & oriented
 farm processes.

Machinery or tools are not distance
receptors like eyes. Nor is there any
 nervous or chemical connection between them
 & human body. ^{slowly operating} Psychological effects tho.
 They do not absorb energy directly from the
 environment but only by coolers & water turbines.

Quotation from article by Garrett
Garrett on The Pound Sterling,
Sat. Evening Post, Aug 1926, p 212.

"He (the U.S. manufacturer) does not believe in high wages; he believes in low wage costs. He does not see that he gets high output; he provides for it. But he is no longer interested primarily in either of these two factors. How to increase production is no problem; it may be increased indefinitely. The wage cost naturally falls with the increase in production. What to do with production, - that is the problem. And the American manufacturer goes directly to it. His chief anxiety is to increase consumption. Everything else follows. --- The single idea is that if only British industry would double wages, England would have prosperity like ours; but if British industry did they would have only higher prices. Almost nobody dares to tell them that to enjoy this prosperity, they will have

to think, act and work at higher tension and recast their leisurely existence on a new time plane."

The two British engineers "were really seeking not the secret of high wages but the secret of low wage costs."

Oct 11.

Stokes, says that the Anglo-Saxon (English American) attitude toward women is, so far as he knows, finer than that of any other race-nation, and he considers it one of the finest achievements of that social group. He ranks the Indian women, ~~at~~ potentially and morally as high as any, but says the Indian men do not stand in even the 5th rank, on the average. The Indian social system encourages great selfishness in the men & great devotion & self-sacrifice in the women.

"The intimacy of the relations between a living organism and its environment, as Dr. J. S. Haldane has pointed out, one of the main differences between it and a mere machine. Matter from the environment is constantly flowing into and out of the organism, being, in Dr. Haldane's vigorous phrase, only for a while 'caught up in the whirl' of its bodily structure."

T. P. Munis Education - p. 23.

O.T. 12. Apropos of Muller's death, concepts such as beginning & end, birth & death, are only partial & relate only to the space-time continuum. They only define certain limits or measurements of space-time, & do not go outside it. The spirit, however, transcends space-time.

O.T. 12. The middle class, the parasite & subservient to the master group, because of their intelligence & gradual development of reluctance, play the part of ~~and~~

intellectually undermining the self-confidence
 & driving power & conscience of the exploiters.
 The weakness of the middle class is their
 timidity. A clear statement of the
 moral & spiritual implications
 & higher dimensions should enable
 more of them to transcend
 fear, and thereby make them
 to ally themselves with the dis-
 covered classes. If Gandhi & Ambedkar
 this could result on any scale or intensity.
 It would greatly increase the ~~of~~ rate of
 decay of western capitalism, & exploitation
 of other races, & ~~past~~ race & national
 pride. This is a good use for such a
 book

Doesn't Ahimsa involve question of
 expenditure of least energy - a ~~thing~~ ^{thing} among?
 Cf. Philip Jourdain on that.

1800

1800

1800

As a dominant motive about
 which to group my future activity,
 why not take the effort to reduce
 human fear, primarily by helping to
 bring about an increasing realization
 of the unity of the human-divine
 of god, of eternity of spirit and provision of love.
 spirit? The work for Gandhi does
 it in realm of economics. The book
 on Ahimsa does it in realm of war
 & violence between individuals.
 A book on spiritual & moral implica-
 tions of relativity & higher dimensions
 will do it for intellectuals in many
 realms. My work with R.G.V. ^{2 V.T. & D} did
 it in part in industrial realm in U.S.
 Would tie in with my teaching,
 my interests in & work in agriculture,
 my interests in music & art, my
 medicine,
 and negotiating into U.S., daily social relations,
 the family relations, the problem of peace
 not only in India, etc. of its relation
 to problem of probability, of just of future,
 of prophecy, etc.

In Modern Rev. Feb 1921 an article by
Vidhushekhar Bhattacharya, Sastri,
principal of V. Swamihanti, says that for the
Mahabharat there was the great war of Kurukshetra
that the late war was between Vaisya & Shudra,
but that there is now coming a war ~~between~~^{by}
Brahmanas, i.e. in every country, by
non-violence & the believers in non-violence
vs all others.

He quotes "Anger should be overcome by
its opposite" (Mahab. [Pratap Ray ed].

Udyog 38-73]

"there are no good qualities in a man
if there were no sacrifice" - Mahab. Vana 206-4.

"Let a man not be bewildered in a critical
junction; nor should he give up his duties
then. He must think well what is really
good and employ himself in doing it. He
must not do any evil in return for an
evil done, but be always good and kind to
him, for a wicked person willing to do any
evil to anyone is killed by himself."

Mahabharat Vana 206, 42-43

"The Brahmanas thought - that an evil could not be remedied by another evil, that the truth could not be attained by untruth, and good could not be realized by evil. They further held that the spirit is far greater than the flesh, that one's soul is far superior to one's body, that the freedom of the body is nothing when compared to that of the soul, and that physical force is no force at all when weighed against spiritual force."

-- "It is not anger but absence of anger by which anger is to be conquered; that it is not evil but good by which evil is to be remedied; that it is not untruth but honesty by which untruth is to be overcome; and that it is not falsehood but truth by which falsehood is to be avoided."

see p 294 for ~~some~~ continuation.

One great reason why I cannot feel that the future possible under a mechanized regime will not come even so if it came would not yield poetry & art is that the quality of an end cannot be different from the quality of its means. Also great experience must have a ^{psychological} physiological background rooted in the realities of Nature. That is hardly possible in a machine age.

[continued from p 293] He says that the only persons eligible for the new era are those who comply with following rules.

1. "They must abstain from any sort of injury or malice toward another man, regardless of his country, or nation, or race, or caste. It is also absolutely desirable that they should refrain from causing injury toward other living creatures.
2. Under no circumstances should they speak untruth and keep any

connection with 1.

3. "They must not take any thing belong-
ing to another which is not given to
them in the right manner,

4. "They must not have any thing
more than what is absolutely required
for keeping their body & soul together,

5. "And finally, they must be strict
~~Other~~ Brahmacharies."

Re Stokes Patton case, is not Stokes
 instance that killing the body is of
 no account spiritually, a falling into
 dualism, a separation of body & spirit,
 a sort of materialism? From aspect of
 higher dimensionality the body is a
 part of the soul here, its manifestation,
 & not a mere wholly separable vehicle.
 Cf. Walt Whitman's attitude toward
 body. Therefore an intentional injury to
 another body, an intentional "killing" of
 it is an injury to the slain, being
 an attempt to cut off the action of that
 one's spirit, an attempt which is
 taken part in by all the being of
 the "slayer". This view is not
 opposed to that of Krishna in the
 gita. It is true that the soul is
 not slain, but Krishna does not
 say explicitly that no injury is
 done by such a killing. Surely.

Re machine civilization & its tendencies & potentialities for both good & evil,
 Raymond B Fordick - Sept 1922,
 Current Opinion says as to the answer ~~as to~~
 whether & whether "No intelligent person
 in my generation - if for a moment I
 -- pretends to know. We are wandering in
 heart-breaking perplexity, swamped with
 the paraphernalia of living, weighed down
 by mountains of facts, trying to find
 some new way out of this jungle of machine
 and untamed powers."

The Japan Adventure (1922) [Quoted
 in Modern Review for Nov 1922, pp 637-8]
 has an article on Jiu Jitsu by Prof
 Jigoro Kano, its chief teacher there.
 In part it says

"A main feature of the art is the
 application of the principles of non-resis-
 tance and taking advantage of the opponent's
 loss of equilibrium; hence the name
 Jujutsu (literally soft & gentle), or

judo (doctrine of softness or gentleness)."

... "Suppose we estimate the strength of a man in units of one. Let us say that the strength of the man (an assistant, is ten units, whereas my strength, less than his, is seven units. Then if he pushes me with all his force, I shall certainly be pushed back or thrown down, even if I use all my strength against him. This would happen from opposing strength to strength. But if, instead of opposing him, I leave him unresisted, withdrawing my body just as much as he pushes, at the same time keeping my balance, he will naturally lean forward & lose his balance. In this new position he may become so weak (not in actual physical strength but because of his unbalanced position) as to reduce his strength for the moment, say to three units instead of ten. Meanwhile, by keeping my balance, I retain my full strength available for any

energy. Had I greater strength than my opponent, I could of course have pushed him back; but even if I wished to push him back, I should first have left him unresisted, as by so doing I should greatly increase my energy. --

"In this connection let me explain how the principle of the Maximum Efficiency in use of mind and Body helps in promoting moral conduct. A man is sometimes very excitable and prone to anger for trivial reasons; but when he comes to consider that to be excited involves an unnecessary expenditure of energy, benefiting nobody and often doing harm to himself and others, the student of Judo must refrain from such conduct."

"In spiritual realm the analogy to balance is love & valuation of eternal values beyond space, time, beyond property & this present life & its troubles."

G Stanley Hall in Oct 1922
Century Magazine an article "Salvaging
Civilisation" says - "The chief trait
of man as distinct from animals is
that he can love more".

B. Russell in Oct 1922 Century has
article on China. says - part
"the main things which seem to me
important on their own account, and not
merely as means to other things, are:
knowledge, art, intuitive happiness,
and relations of friendships and affection.
When I speak of knowledge, I do not
mean all knowledge; ... But the
understanding of nature, incomplete as it
is, which is to be derived from science,
I hold to be a thing which is good and
delightful on its own account. The
same may be said, I think, of some
biographies and parts of history. When
I speak of art as one of the things

that have value on their own account, I do not mean only the deliberate productions of trained artists, though of course those at their best deserve the highest place. I mean also the unconscious effort after beauty which one finds among Russian peasants and Chinese coolies, the sort of impulse that creates folk-songs, that rippled among ourselves before the time of the Painters and mimes in college gardens. Instinctive happiness, a joy of life, is one of the most important, widespread popular goods that we have lost through industrialism and the high power at which most of us live; its commonness in China is a strong reason for thinking well of Chinese civilization.

In judging of a community we have to consider not only how much of good or evil there is within the community, but also what effects it has on pro-

judging good or evil in other countries, and how far the good things which it enjoys depend upon evils elsewhere. In this respect, also, China is better than we are. Our prosperity, and most of what we endeavor to secure for ourselves, can be obtained only by widespread oppression and exploitation of weaker nations, while the Chinese are not strong enough to injure other countries, and secure whatever they enjoy by means of their own merits and exertions alone. ---

"Our industrial and commercial civilization has been both the effect and the cause of certain more or less unconscious beliefs as to what is worth while. In China one becomes aware of these beliefs through the spectacle of a society which challenges them by being built just as unconsciously.

upon a different standard of values. Progress and efficiency, for example, make no appeal to the Chinese, except to those who have come under Western influence. By valuing progress and efficiency, we have secured power and wealth; by growing them, the Chinese, until we brought disturbance, secured, on the whole, a peaceable existence and a life full of enjoyment. It is difficult to compare these opposite achievements unless we have some standard of values — our index; and unless it is a more or less conscious standard we shall undervalue the less familiar civilization, because ends to which we are not accustomed always make a stronger impression than those that we have learned to take as a matter of course.

"The Chinese have discovered, and

have practised for many centuries
a way of life which if it could be
adopted by all the world, would
make all the world happy. We
Europeans have not. Our way of
life demands strife, exploitation,
restless change, discontent, and
destruction. Efficiency directed to
destruction can end only in anni-
hilation, and it is to this consum-
mation that our civilization is
tending; if it cannot learn some of
that wisdom for which it despises
the East."

Oct 15

Re Alvinna, the matter of responsi-
bility enters into any situation involving
action for ^{or with} others against a particular evil.
Responsibility may be for two reasons -

- (1) because one is the cause or originator of
a plan or of a person or thing, or (2) because
one owes a certain obligation or debt on
its account. Both of these aspects

enter into the Pattern one.

The limitations of responsibility are very important to consider -

Somewhere I feel that the problem of machinery is involved in the matter of the extent or rate at which it is wise or right to use the stored up radiant energy of the sun, in form of coal & oil, a relationship to future generations. It connects somehow with our relation to Nature, - what we give to Nature in return to what we take from her. Connected in part perhaps with the rate or extent or manner in which we "step-up" energy or transform it into higher values, - "escalate". It connects with Whitman's idea of health - our total relationship to Nature. Cf Ford, R B Wolf, Jannet, Polakov, Korzybski, Kayser, Einstein, Cf Lewis on Anatomy of Science.

The Pueblo minister did not like
 the Taj Mahal because to him it seemed
 a symbol of exploitation. But isn't all
 British and American machinery built
 also on an equally wrong moral
 foundation? ^{the} England robbed India
 & thereby got liquid capital needed to
 start its machine equipment, and
 later to loan to other nations which
 imitated it. In other nations they
 robbed the lower classes in order to get
 rich capital, or filched national resources,
 cheating the people from coal, oil, ^{or dealt in negro slaves.} etc.
 England could not have got enough
 out of her own peasantry to equip
 her factories with machinery as
 rapidly as she did. The modern
 consumption of coal is in a way
 like that robbery of India. It is
 the sudden appropriation and use
 of the accumulated results of ages

of past work by people, animals & plants
 & transformation of radiant energy of the
 sun.

Credit is ~~trusting~~ or faith. If
 people could learn to trust something
 better than one another's greed (profit
 motive = capitalism), the world would
 be better. Is that change now in
 process? Don't people at least
 losing faith in the validity of
 the old motive? Perhaps one
 best work will be to help in getting
 people to put their trust in other
 motives & better ones. This is one
 way to ^{abolish} ~~change~~ ~~the~~ capitalism,
 probably the only new way.

Oct 11

This morning only I had a 'mad dream' that Mother told me & she could trust me but that I made things hard for other people because in a critical situation I would delay till the others were nearly all done in - "only 3% of resources left." I replied to her that "but I never failed but once"? She ~~she~~ slowly but gladly said no. Then I felt very strongly what I had read in Ford's book the night before, about failure being only ~~an~~ an opportunity to succeed more intelligently. In feeling I connected this both with my leaving America & with P. H. I determined to go back & not to fear, not to delay till 3% only was left of other's ~~del~~ strength, etc. I felt stronger & comforted. It related to my grappling the machine problem, - not dodging or running from it.

Walt Whitman, "recalling the
devastations of the Civil War and the
hideous sacrifice of young life, exclaimed
"I was in the midst of it - in the
hospitals, where war is worst, - and now
I say, God damn the wars, - all
wars. God damn every war. God
damn 'em! God damn 'em!"

Oct 18.

Walt Whitman on health,

"Perfect health is simply the
right relation of man himself, and
all his body, by which I mean
all that he is, and all its laws and
the play of them, to nature and its
laws and the play of them. When
really achieved (possessed), it domin-
ates all that wealth, schooling, art,
successful love or ambition, or any of
life's coveted prizes, can possibly
confer, and is in itself the sovereign

and whole and sufficient good, and
the inlet and outlet of every good. In
perfect health, a far, far different
condition from what is generally
supposed — indeed, few minds seem
to have the true and full conception
of it — sometimes I think it is the
last flower and fruitage of civilisa-
tion, art, and of the best education."

[This means health of soul and
mind as well as of body. It
demands the unity of them. It is
true. R.R.G.).

Ellen Key's message to an Inter-
national Congress of Women in 1924-5.

"I have no belief in resolutions of
congresses, but I believe in martyrs,
men and women moved by faith
in their ideals."

Invitation from a review in *Times Literary Supplement* Sept 30, 1926 of a book "Science & Civilization" edited by F.S. Maier. Oxford Univ-
Press 1926. 6s. net.

"It (science) becomes a tentative ordering of experience, subject to certain special dangers, but deserving, nevertheless, of more confidence than any of the systems of thought it has replaced."

"Its special dangers are made clear in Professor Whitehead's brilliant essay on 'The First Physical Synthesis'. No science has been more firmly established than the great science of mathematical physics, of which Galileo and Newton are the two most distinguished founders. It is the ideal of all the other sciences. It is the final justification of the whole scientific ^{and} venture. And nevertheless, as Professor Whitehead points out, all its leading principles and ideas are today in the melting-pot. Nothing could seem more firmly based than its

assumptions, nothing more assumed than its triumph. And yet today its assumptions are in process of being abandoned and all its fundamental concepts are being recast. The special danger of science, which we have only now realized, is the danger of excessive abstraction. The concrete fact is replaced by a set of abstractions; and the danger is that the abstractions may prove inadequate, even for the purposes of science, to express the concrete fact. Everywhere the reality shows itself richer than our diagrams of it. The modern scientific universe is certainly infinitely richer than the old universe compounded of four elements, but it is not yet rich enough. The final synthesis will probably find a place for many more factors in reality

than the scientific man has yet realized.
 But as helping to show to what extent this
 system has ^{yet} been achieved, as showing
 what difficulties have attended the enter-
 prise and what hopes may ~~be~~ reasonably
 be entertained of the future, this volume
 by the man and his very able collabor-
 ators is really useful."

Letter from a teacher on St Francis in
 the same issue of the Times Lit Suppl.

"Charmed by his childlike simplicities,
 his tenderness for birds and animals, we
 tend to follow him with our weakness
 rather than with our strength, the kind of
 strength of which he was master not being
 a kind we have ever cared to follow or
 learned to employ. Thus he tends to become
 the vehicle for us of a somewhat narrow
 ideal, presiding over a life flavoured with
 pious diminutives, a life that knows itself

of western
 attitude toward
 public
 animals.

on the weak belief that because a simpleton
may be a saint there is something in
being silly." ----- "A terrible and yet
perhaps a salutary exposure of the fallacies
of feeling that high example can engender
among those who pay it lip service."

----- "It is of course the chief difference
between Christ and Francis that the
life of the one, though it drew ideas and
influences from the Hebrew scriptures,
was all spontaneous and original action,
while that of the other was a conscious
and too often an exaggerated echo.
The conception of Christ as God undoubted-
ly increases for men the difficulty of
seeing and following Him, leading them
in particular to apprehend his sufferings
unhumanly, to forget that wherever there
is suffering God suffers, and that needless
suffering, imitative suffering, whatever

its nature, cannot be agreeable to him. The
 figure of Christ, as it shines through the
 confused accounts of our Gospels, is the
 figure of one moving at ease among men,
 living indeed on his own plane high
 above theirs, yet allowing the discrepan-
 ces of the two to generate no spark of
 fiction. Of the ascetic preparation
 by which he fitted himself for such a
 life there appears as he lives it not a
 trace. We see him engaged simply
 in being what he has become, doing
 what his heavenly nature bids him
 do. The figure of Francis loses
 this sovereign calm in its never-
 ceasing aspiration after the inimitable.
 His joys themselves are rapturous
 ecstatic joys, joys founded on humili-
 ation and renewed only as their founda-
 tion is renewed. Not that the burdens
 and the struggles of self-discipline are to

"The true quality of the spiritual body appears
apart to those who ~~have~~ ^{are} ~~appeared~~ ^{appear} in the rank of a
celestial, in which or in whom, have appeared, whether
they would or no, those light bringing activities which
the ~~active~~ ^{active} practices of religion
for they can be ~~actively~~ ^{actively} provided is, no
doubt, a ~~whole~~ ^{whole} ~~question~~ ^{question}; but

==

of Hinton on pain &
loss of energy.
not climbing.

be lightly disposed of. Every attain-
ment, every excellence, involves an
asceticism; and the more distant the
goal the more the exercises and the
more rigorous the exclusion of superflu-
ties. --- It is clear that religious
dedication calls for the practiced
concentration of a man's whole endeavor,
for the simple reason that it embraces
all his activities. Yet the more
fully one recognizes the need for ascet-
icism, the more firmly must one
insist that it is a means and not an
end, and, like a musician's practice
upon his instrument, can be justified
only when it is so perfectly related to its
end as to disappear in the attainment.
It is because the basis of negation, however
beautifully transcended in the life of
St Francis and his followers, never

disappears from view that his influence among us today is mainly sentimental, is sentimentalized, that is to say, by a host of unrecognized withdrawal.

"It is clearer to mankind now than it was then that life is, in one aspect, all material; and that the transition from the material to the spiritual is not a passage from one world to another, but a substitution in the soul of a changed attitude to the same things." "More and more we realize that the example we chiefly need is the example not of abnegation but of use and fulfillment; it is, indeed, infinitely more difficult to create harmony than to refuse to touch the instrument with which it is to be made; and the task of religion, we increasingly perceive, is not to show us how to escape the world but how to avail ourselves of it most fully and most completely. Already we do

of the
material
higher
kindness

of attitude toward
Gaelic. 4
page.

avail ourselves of it with a true sense of its
real value, and for this reason the
ecstatic remuneration of St Francis is
mysterious to us and even a little
shocking.

"Charity in the sense of the Franciscan
vow, stands little higher now among the
virtues than poverty, the negative em-
phasis of which it is felt to share. ---
But just as men have learned by degrees
to perceive that all their material
attachments may be avenues of love
and beauty, so here, where the power of
life attaches them most closely, they
are preparing to recognize that perfect
virtue flows rather from function than
from refusal."

"The formulas he worked with are
no longer ours. " --- "One must admit
him to have been a man whose dedicated
love never entirely freed itself from a

chains of spiritual ambition. " --- " If we
 take the refusal of property by Francis as an
 example merely of the danger of riches, we
 miss his intent; he thought that all who
 wished to declare the things of heaven must
 detach themselves wholly from the things
 of earth. " --- " Thy Kingdom Come on
 earth " is our motto in the present time;
 and all that we can derive of joy & radiance
 and devotion from St Francis or from his
 Master we would bring with us into the arena
 of life, not as words at the sound of which
 difficulties vanish & contention is stilled,
 but as forces which, as we progressively
 apply them, form the world itself to their
 likeness, overcoming the world not by re-
 nunciation but by entering into it and
 schooling themselves till they possess it
 through & through. "

of close with relation to industrial
 India. It is Gandhi's program for India a
 sort of asceticism re machinery

Oct 21. "Stoker" remarked that the world is a
lunatic if you are afraid of it; but
if you really show & prove you are not
afraid of it, then it, like most bullies
reveals its fear of you & becomes a much
disturbed coward.

My reaction to intuitionism is &
was not so much one of fear as of
aesthetic ^{moral} disgust & horror. I looked to
see its callous creation of suffering.

To really show absence of fear proves
you in possession of a higher power & higher
vision. That ~~it~~ confuses & confounds those
who do not have it. Also it intimately
connects you with all the hidden powers
of this universe and (even) with the
power behind those hidden ones.

Humor - Dr. Doolittle's Cures by

Henry Sotherby

Barnesfather

{ Story of Dr. Doolittle
 Voyages of Dr. Doolittle
 Dr. Doolittle Post Office

Sutton & Sons of Reading publish a good book
on veg. gardening.

The Art of Thought - Graham Wallas -

London
publ. Jonathan Cape 9s.

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